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# THE ARYAN PATH

**Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.**
*—The Voice of the Silence*

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## GREAT IDEAS

[On the 27th of September falls the anniversary of the passing of India's modern pioneer in all-round reform, political, social and religious—Raja Ram Mohun Roy. Below we give a few extracts from his writings and cannot help expressing the hope that they will lead to a study of all his letters, speeches and writings. They contain valuable food for thought and suggestions for practice in the Free India which also he visioned in the early decades of the XIXth century.—ED.]

There is a battle going on between reason, scripture and common-sense; and wealth, power and prejudice. These three have been struggling with the other three.

Enemies to liberty and friends of despotism have never been, and never will be, ultimately successful.

I rely much on the force of truth, which will, I am sure, ultimately prevail. Our number is comparatively small, but I am glad to inform you, that none of them can be justly charged with the want of zeal and prudence.

Truth and true religion do not always belong to wealth and power, high names, or lofty palaces.

It is almost impossible, as every day's experience teaches us, for men, when possessed of wealth and power, to perceive their own defects.

A desire of indulging the appetites and of gratifying the passions is, by nature, common to man with the other animals. But the Veds require of man to moderate those appetites and regulate those passions, in a manner calculated to preserve the peace and comfort of society, and secure their future happiness.

From personal experience, I am impressed with the conviction that the greater our intercourse with European gentlemen, the greater will be our improvement in literary, social, and political affairs; a fact which can be easily proved by comparing the condition of those of my countrymen who have enjoyed this advantage with that of those who unfortunately have not had the opportunity; and a fact which I could, to the best of my belief, declare on solemn oath before any assembly.

# INDIA, THE CRADLE LAND OF DEMOCRACY

[**Dr. Radhakumud Mookerjee,** distinguished Indian historian and educationist, whose *magnum opus, Ancient Indian Education: Brahmanical and Buddhist,* was recently published by Macmillan, delivered the scholarly lecture the report of which we publish here, at the Indian Institute of Culture, Bangalore, on the 13th of March 1948.

His claim that India was the cradle of the human race itself is confirmed by the Theosophical records on which Madame Blavatsky's *Secret Doctrine* is based. She too calls India "the cradle of humanity," but qualifies the designation slightly by adding that it is "from the Euxine to Kashmir and beyond, that science has to search for the cradle—or rather one of the chief cradles—of mankind," the Euxine having been the ancient name of the Black Sea. She explains elsewhere in *The Secret Doctrine* that "the birthplace of *physical* humanity" was in "*Arghya Varsha*—'the land of libations'...the mystery name of that region which extends from Kailas mountain nearly to the Schamo Desert" (the Gobi Desert of Mongolia and East Turkestan).

India's claim to being the birthplace of civilisation is also emphatically confirmed by Madame Blavatsky, who declares that "if Egypt furnished Greece with her civilisation, and the latter bequeathed hers to Rome," Egypt herself had in earlier antiquity "received her laws, her social institutions, her arts and her sciences, from pre-Vedic India." Similarly "the Babylonian civilisation," she writes, "was neither born nor developed in that country. It was imported from India, and the importers were Brahminical Hindus."

Most of Dr. Radhakumud Mookerji's lecture was given to the defence of his main thesis that India was also the cradle land of democracy, thus denying to the modern world one of its chief claims to originality and distinction.—ED.]

The topic fixed for my discourse today is "India: The Cradle Land of Democracy"; but it might be considered along with two other topics which lead up to this one and, with your permission, I will first deal with these two. First, I should like to say a few words on India as the cradle land of man and, secondly, on India as the cradle land of civilization, and then I shall come to the third topic, India as the cradle land of democracy.

Now, as regards India's being considered as the cradle, the origin of man, that is a completely scientific topic, full of controversies into which I cannot enter now. But I will give you some very authoritative conclusions on this intricate subject, for I feel most of you might not know this particular point, *i. e.*, this claim on behalf of India, that probably the human species, early

Man, first emerged in evolution on the sacred soil of India. This is a very high claim, and it will be contested very strongly by other anthropologists, standing for other places in the world as being the birthplace of man. Here I put before you the authoritative testimony of some scientists. According to the geologist Barell man and the Himalayas arose simultaneously over a million years ago. This is explained further thus by Sir Arthur Smith Woodward:—

"As the land arose, the temperature would be lowered and some of the apes, the ancestors of man who had previously lived in warm forests would be trapped to the north of the raised area. As the forests shrank, and gave place to plains, the ancestors of man had to face living on the ground. If they had remained arboreal or semi-arboreal, like the apes, there might never have been man."[1]

The idea is that the forests died away in the lowered temperature. Therefore the apes could not have recourse to the trees. They had to face living on the plains.

According to the distinguished palæontologist, Professor Lull, we have to go to "the region north and south of the Himalayas to find peoples whose facial characteristics best resemble the Cro-Magnon man, while their stature and bodily build are displayed by the Sikhs." The latest opinion on the subject is that *homo sapiens* probably emerged in the region of the Himalayas. That is in regard to the first topic I have just raised. So India can claim to be the birthplace of Man. It produced, if not the first man, at least early man, and that, millions of years ago.

Now, the next topic to which this first topic leads is this: India as the cradle land of civilization. India can easily claim to be the birthplace of civilization itself. This is also a very vexed topic, full of controversies, but I shall put before you one or two very fundamental facts upon which opinion is not divided. The origin of civilization is to be sought in the origin of food that sustains civilization. I think it is hardly necessary to argue this point. Now, wheat is the basis of European civilization, because it has adopted this food. A group of scientists led by the distinguished Russian plant-geneticist, Professor Vavilov—whose recent death is a great loss to scientific learning—have discovered that wheat was first cultivated somewhere in the highlands of Afghanistan, somewhere near the Panjab. Mesopotamia is the place where another kind of wheat was produced first in the world, but it was wheat of an inferior quality which spread to Egypt and built up the civilization of Egypt. The particular kind of wheat that is used in Europe, called bread wheat, was first cultivated in India, and therefore it stands to reason that you must be prepared to admit that India has given to

[1] Thomas and Geddes' *Outline of General Biology*, Vol. II, p, 1164.

mankind this very important food.

Recent archæological discoveries in the Indus Valley have brought to light the Indus civilization, which is now admitted to be the earliest in the world. The Egyptian civilization was hitherto taken to be the earliest but now it has been accepted that the Indus civilization is the earliest in the world and, what is most strange, among the antiquities unearthed by excavation in the important city of Mohenjo-daro, particles of wheat have been discovered, and subjected to investigation. It has been found that this wheat is the ancestor of the wheat which is eaten today in the Panjab. Now, as to the Indus civilization I shall give you certain conclusive statements by competent archæologists. As you know, the Indus civilization is not an isolated phenomenon, because many sites have been discovered which reveal the same characteristics, and which show the high antiquity of these cultures. Among the proofs of these early cultures, we may refer to numerous examples of painted pottery discovered. There are found relics of this Chalcolithic civilization both in the west of the Indus Valley and in Sind. About twenty cities have been discovered as the sites of the ancient Chalcolithic civilization.

We have to follow a certain sequence of cultures. First, there is man's early civilization, described as the Palæolithic, followed by the Neolithic, and the third is the Chalcolithic, where you have stone combined with the use of copper, but there was no iron yet. It seems that this early civilization had its expression in the Indus Valley. It may have spread into other sites in India, of which the remains are yet to be excavated. For instance, at Buxar, Dr. A. Sastry, the learned Sanskrit professor who carried out certain archæological excavations, found early terra-cottas at a depth of fifty feet. Thus, besides Palæolithic culture, there is evidence of a succeeding culture which establishes India's position as a pioneer of civilization. It has now been recognized that the origins of civilization should be sought out not merely in the Valleys of the Nile, the Euphrates or the Tigris, but also in the Valleys of the Indus, the Jumna and the Ganges. Sir John Marshall, who worked very hard on the antiquities unearthed in Sind, has produced three tomes fully describing the excavations, and the inferences to be drawn from them. He states that the Indus civilization was an independent growth, the product of the Indian soil.

Here, in a nutshell, I will give you an idea of the contribution of India to human civilization, on the basis of the Indus Valley remains. The Indus people were the first builders of an urban civilization, of which I showed some slides at the Central College, Bangalore. They were the first in town-planning, in architecture, in stone and brick, the first in sanitary engineering and drainage works, including bath-houses, the first to spin and weave in both cotton

and silk, and to grow wheat as the basis of their civilization. They also produced the earliest pottery, and the first cart in the world. They were the first to employ animals for locomotion, a discovery fraught with immense consequences to the future of mankind. You might say that the animal pulling the cart did not count, but it really marked a great step in civilization.

Now, as regards the actual date of this Indus civilization, there have been recently discovered certain definite clues on the basis of which we can work out this chronology. You know the humped bull is a native of India. It is not found anywhere else. A seal, bearing the figure of the humped bull, was discovered at Mohenjo-daro in the Indus region. This particular seal, which is unmistakably Indian in its features, was found in the company of other local seals at sites near Baghdad in layers which had been definitely dated. These seals came here from India by way of intercourse, both commercial and cultural. I cannot on the present occasion go into details of this commercial intercourse. It is a romantic chapter of our history. I shall only state further that the *Rig Veda* must have been at least as old as the Indus civilization, namely, 3,500 B.C. Then there was an expansion and overflow of this Indian civilization. It seems to me that if you carefully read the *Rig Veda*, especially the descriptions of the Non-Aryans scattered throughout, you will find these descriptions justified by the antiquities of Mohenjo-daro.

With this background, I come now to the topic selected for me, namely, that India is the cradle land of democracy. This subject is full of difficulties, for it is not treated as such in any of the old books. You have to make your way through the various pieces of evidence scattered throughout literature. When I speak of India as being the cradle of democracy, I imply there should be proofs found in the earliest Indian text, *viz.*, the *Rig Veda*. The *Rig Veda* is not merely the earliest work of India, but also of mankind. You must not think, as some Indian and most English scholars do, that it is a most crude and primitive work. The paradox is this: You are called upon to see in the *Rig Veda* at once not merely the dawn of culture but also its zenith. You are asked to see at once the early streaks of dawn and the full blaze of the sun at the meridian. To put the matter in a nutshell: The *Rig Veda* is the repository of the highest ideas the human mind is capable of. There is no process of evolution exhibited in the *Rig Veda*. We might think of it in terms of the Greek story of Minerva, Goddess of Wisdom, who is born in panoply. She does not show any growth or evolution by degrees. Wisdom at its birth must be complete, full, total wisdom. Similarly the *Rig Veda*, every word, every syllable of it is perfect. You cannot compare it with ordinary human composition.

It is rather wonderful that the very last prayer of the *Rig Veda* is addressed to a Deity called by the abstract name *Samajnana* which in English would mean "the collective national consciousness of an entire people," the political consciousness which is spread evenly among all the classes making up the population. This Deity may be called the Deity of Democracy. At every public meeting I should think that no better prayer could be offered at the beginning of its proceedings than this great prayer to be found in the *Rig Veda*. What are the terms of this prayer? I shall speak to you in the exact words of the *Rig Veda*. First of all in the first verse of the prayer, it exhorts people to attend, to make it a duty to attend all meetings of the National Assembly: (*Samgachchhadhvam*). "Come ye all and attend your national parliament!" Then, when you are assembled, how should you behave? Please don't try to parade your wisdom by giving expression to your individual opinion. On the contrary, what you are recommended to do is this: All will try to speak with one voice on the great national problems which you are called upon to solve. Let India always speak with one voice upon the many problems that confront her, for if you are unable to achieve unanimity, you will make little progress in democracy. I translate this prayer thus: "Know ye all your minds"—(these are the preliminary qualifications which members of the Assembly are asked to cultivate before exercising their function in national assemblies)—"Know ye all your minds so as to have one mind." That is, you must first of all exchange and discuss your views before you go to the meeting. It is a very wholesome democratic procedure. The national parliament should not waste its time upon mere verbal warfare, but come to a settlement beforehand: "Know ye all your minds," all of you together, and if you go to any meeting you shall do so with a common mind. Act ye like the Gods who in the days of yore co-operated with one mind. That is, the Gods themselves are always acting together so that unity and unity alone may grow. The prayer continues:—

May you have a common national policy, a common assembly, not divided by parties and schisms, a common mind, a common heart, so that you may bring to the deliberations of the assembly a purified heart, as the heart of the nation.

Now a common national policy is required because it is for the equal good of all, on which there cannot be any difference of opinion. Similarly, in the national assembly all members will have equal rights and liberties. It is the common assembly of the whole people, and in a communal body there should be a sense of equality and fraternity in the minds of all, so as to produce unity of views, and one mind out of many minds. Thus when you come to attend a national gathering, you come to cultivate the national mind.

It is not a place for giving scope to individual minds and their idiosyncrasies. There is a kind of moral discipline asked of us in the performance of our civic duties. Lastly, we should be animated by a national policy. We are asked to offer sacrifice to the deity of democracy. The deity of democracy wants your worship in the form of unity of hearts and minds. These are the preliminary qualifications.

Then the next verses, that is, Verses 4-5 state: "May you be animated by common hopes and aspirations." The word is a beautiful word—*ābhūti*. What is your national good? There should not be any kind of doubt or misgivings as to the national ideal and aspiration, so the poet says: "May you be animated by common hopes and aspirations, and a union of minds and hearts, so that you may live happily and in harmony" the good life and in comradeship; that is, the whole country should be bound together by the union of hearts to promote national harmony. This is the last message of the *Rig Veda*, for the Rishis knew we should be prone to subtleties and schisms, and, therefore, they raised the unifying note at this early date.

The level of general consciousness, the general level of moral progress and enlightenment of a people—that is what counts in national progress. We should combine all our efforts to produce a higher level of national consciousness, and the Deity we are called upon to worship. Even kingship in the *Rig Veda* was elective. A Vedic passage states:—

The *devas* and the *asuras* were fighting. The *asuras* defeated the *devas*. The *devas* said: "It is on account of our going without a king that the *asuras* conquered. Let us elect a king." So the people consented.

From this passage you get the clue. The Vedic king is *elected*. The *Atharvaveda* contains a complete song of royal elections (6th canto, 87th and 88th chapters). It further refers to a king exiled and recalled and he is re-elected after having been deposed. That is, the recalcitrant king is exiled and later brought back to the throne. It also mentions a king exiled from his kingdom. The whole spirit was like this. The *Rig Veda* goes very far in describing the constitutional obligations of the king. One king gets back his kingdom. You tolerate the king. You place him on the throne. You select the best man. How should he behave? There are detailed regulations. You see there were imposed democratic checks upon the king. He was constitutionally the ruler in the real sense. The king had to take the oath at his coronation. It was a formal requirement of royalty. So, at the time of the coronation, the people were able to impose upon the king-elect oaths of loyalty to the law and the constitution of the realm. The coronation ceremony is made up of a number of rituals which have democratic and political significance. First, there was the ceremony of what is called *Anumati*. Here the consent of the mother country has

to be sought by the king. The following is the prayer: "Mother Country! injure me not for I need thee." The commentator says this prayer is necessary lest the country should shake him off. That is, "May the country not shake me off the throne for my misbehaviour." The commentator explains further that the king and the country must enter into friendly relationships, like son and mother.

The next thing is for the king to invoke select deities who might impart to him their special virtues. The ancient Indians did not believe in the divine right of kings. They believed in the possession by the king of divine qualifications, unique qualities. Otherwise he could not be called upon to rule over the whole people. The king was to have Varuna's quality of wisdom and his power of speech, Indra's skill in administration, and so forth. The true Sovereign of the country was *Dharma*, the Law and Constitution of the Realm, and the king was merely the executive or *Danda* to enforce the decrees of *Dharma*. So you see how an atmosphere was created at the election of the king, and at his coronation. The atmosphere was charged with the principles of democracy all through. Next, you have a ceremony which requires the king to offer his friendship and his respect to his ministers, because the ministry counted in those days. The king could not act without the opinion of his ministers. There are Vedic prayers about this.

Lastly, the very words *Sabha* and *Samiti* are Vedic words. As related in the *Atharvaveda:* The Lord of Creation, having finished his work of creation, felt it had to be built up properly. Now, who would be the builders of the country's civilization? At once he sent down his two daughters, *Sabha* and *Samiti*, as the first step in the building of civilization. They are sent down as divine agents for the building of civilization. There are many passages to show how the king was enjoined to perform his religious duty to the meetings of his parliament. He was always praying for guidance and power to win over the hearts of the members of his parliament.

RADHAKUMUD MOOKERJI

# THE SOIL AS SOURCE OF LIFE

[ The plea made here by **Mr. George Godwin**, the English novelist and essayist, for the right treatment of the soil is of immense and immediate importance. The dependence of organic life upon the soil is very real and failure to respect the unity of nature, the natural relationship between hill and plain, and the ignoring of the indispensability of wooded hills and sod for water conservation and for flood prevention have wrought havoc. In many places, as in the Punjab, deforestation on a large scale has resulted in soil erosion, the progressive spread of gullies through once fertile land, the lowering of the water level in the plains and the carrying off of the precious top-soil in disastrous floods. That the process can be checked and the damaged lands restored has been spectacularly demonstrated in the U. S. A. by the Tennessee Valley Authority, to which Mr. Godwin refers, and which, if it is too little known in England, is even less well known in India. It had, as one feature of its programme of physical and economic rehabilitation of a vast region, the protection of eroded banks on acres by the scores of thousands, by matting and sloping, seeding and sodding.

We would not say that "man began as a pygmy," as Mr. Godwin suggests, but that the race, like its every member, began in the childhood stage, protected and guided by its Elders. Man learned the cultivation of the soil, along with other arts, from the Great Agriculturists of former cycles. Mr. Godwin's emphasis upon the importance of agriculture is timely for India, an agricultural country for millennia but now obsessed with large-scale industrialisation—when the highly industrialised Western nations are turning back to the soil. If the raising of production to a higher level is important for the British Isles, how vastly more important is it for India, with her impoverished millions!

The intimate relation which subsists between man and nature is implicit in Mr. Godwin's article. Recognising that relationship and the delicate natural balance between the kingdoms, which makes imperative the preservation of soil fertility, there is hope that modern man will cease to exploit the soil and, instead of robbing it, will protect it and further insure the restoration, in the form of natural fertiliser, of the elements taken from it by the crops upon which both animal and human life depend.—ED. ]

In the Greek legend, Antæus, son of Poseidon, remained invincible against Hercules so long as his feet remained on earth. Only when Hercules, seeing this, lifted the giant, was Antæus undone. This ancient legend, as many another, may serve as parable to mankind today, since it enshrines an eternal truth, namely, that man cannot survive save as the true child of Earth.

It has taken two World Wars and the ensuing wide-spread want to bring this eternal truth into proper perspective. Hunger is a stern teacher. As never before, perhaps,

we are conscious of an existence lived precariously in a hostile, lifeless Universe within a narrow temperature band between two extremes of heat and cold, either of which, above or below our thermal limits, involves us in extinction.

Millions now ponder the problem of food who in the days of plenty, or enough, never gave the products of the soil a second thought, and food was something bought in shops. We are beginning, perhaps, to glimpse behind the kaleidoscope pattern of the post-war world those eternal simplicities into which the intricate pattern of our life on earth is finally resolved.

After all, the basic physical needs of man can be stated in a single sentence: he needs air, water, food and shelter. That is all.

And if all men had a sufficiency of these goods, much of the physical misery and evil of our time would disappear, along with the increasingly obsessional nature of our fears for tomorrow. In relation to his environment, then, man's problem is that of the successful manipulation of the material means of living.

The great central fact is that man is rooted in the earth, and from the soil alone puts forth the branches and leaves of his intellectual, artistic and spiritual life. He began as a pygmy, he ends as a giant, powerful as Antæus, and equally vulnerable. Yet what shall it profit us to fly faster than sound if we squander the source of all life beneath our feet?

It follows, then, that no political or economic system, no ideology, no way of life, can endure that does not put first the preservation of the soil of the earth. That is why *the rise and fall of empires is basically the record and history of the rise and fall of agricultural systems*; that is, of soil and crop management.

What is the over-all world soil picture today?

Let us consider it in terms of geological time, that is, of temporal spans that witness the rise and extinction of species, the emergence and disappearance of great land masses. The geologist tells us that in terms of his time man will, before long, be without sufficient soil to maintain his species on earth.

On the long view, then, *the preservation of the soil of the earth is the greatest problem that faces a species at present much preoccupied with attaining air speeds faster than sound, and the production of bigger and better atomic bombs.* It is strange indeed that there has never been among the nations of the world concerted action and unified policy to protect and administer, as the trustees of the species, the common heritage of the soil.

On the contrary, the soil of the earth's surface has been squandered; is being squandered; and at a rate that causes consternation among those who appreciate the significance of the facts. We are apt to forget that the Sahara once grew sufficient food to put bread on every Roman table; that where barren wastes, such as that of the Dalmatian coast,

exist were once lush forest lands.

Man lives in an environment of many physical geographical factors; and he is himself a most active factor. For if Nature exacts change, it is man who accelerates or retards change for his own ends and sometimes against his own advantage by reason of his greed, ignorance or folly.

All the factors of man's physical environment are related; each exerts influence, produces effects; none is isolated. Thus climate, geological formations, flora, fauna, population distribution and density, economic levels and cultural attainments, all act and interact to produce effects, and a total, composite effect which we call the world-picture at any given time. Man has made the modern world picture by the machines of his invention, but also by his destructive activities, his neglects, and his mistakes.

We hear much of the importance of digging more coal from mines, quarrying more stone from quarries, sand from pits and petroleum from wells. But all these are *destructive processes that scar the surface of the earth's face*; though the damage done is unimportant when compared with the misuse and abuse and neglect of the soil.

Agriculture also changes the face of the earth, but the activities of the cultivator bring increase. The destructive or creative nature of man's activities towards the soil is the sole test of his worth; for no act which damages the earth by subtracting from its substance and its power to support vegetable and animal life can benefit man, even though it may appear so to do for a time.

The maintenance of the fertility of the soil of the earth, then, is the first condition of any permanent system of agriculture; and *a permanent system of agriculture is the prerequisite for the integration of the modern world.* No world system can be built upon industry, but only on industry related to the scientifically organised and world-planned administration of the soil.

"When agriculture flourishes," said Socrates, "all other industries flourish." Had the Greek philosopher spent less time in Athens and more by the banks of the Ilissus beyond the city, he might have said more—said, perhaps, that when agriculture flourishes among sister states there is little talk of war. For wars come of want, and of the fear bred by want. They are, to a large extent, a by-product of bad agriculture.

Changes in the fertility capital of the earth—the soil—are due to two causes: first, to causes inherent in the physiology of the earth's surface, secondly, to man's destructive activities. Erosion is the result in either case. Erosion is the process of removal by air and water in motion of the top of the earth's crust. One estimate of the annual loss of fertile soil from erosion puts the total at 1,500,000,000 tons.

"Soil erosion has in the past," said the League of Nations Report on Nutrition, "destroyed or severely

limited the utility of vast areas of land and will in the future, unless checked, constitute the greatest physical danger to the world's food production." Since that was written there has been a chorus of warnings; and, on the constructive side, the marvellous achievements in the restoration of erosion-denuded lands of the Tennessee Valley Authority, whose work is far too little known in England.

What, then, is the estimated world soil capital? The earth's total surface is 197,050,000 square miles. About a quarter of this is land. Food-bearing land is about one-tenth of the total land surface, the other nine-tenths being barren—mountains, rocks, deserts and swamps. This fertile fraction of the earth's surface supports all plant and animal life. It is unevenly distributed over the earth's surface, nor is it shared by the human family, as a whole, according to the logic of man's needs. On the contrary, the disparities are great.

Because there exists no world soil survey, we do not know the capacity of the fertile fraction of the earth's surface. Such knowledge would be of immense value, since it would enable us to equate world agriculture to world food requirements. We have gone some way towards sharing equably what we have, but we still do not know how much we might have from a world yielding crops under optimum conditions.

A soil survey is a different thing from a field survey such as that recently completed under the direction of Professor Dudley Stamp, one of the most, if not the most, remarkable surveys of the kind ever made, and one, it is of interest to note, that accomplished a tremendous labour without Government help.

Sir Daniel Hall estimated that the land of the British Isles is capable of much greater production than is at present obtained, and that, too, at a cost profitable to the countryside as a whole. The late Sir Albert Howard told the present writer that he believed the British Isles could be made self-supporting if all fertile and potentially fertile land was brought under cultivation. Sir John Russell, equally eminent in the same field, to whom the writer put the same question, answered it in the contrary sense. Others believe that we could be self-supporting, but that self-support would involve a change of national diet in the direction of monotony.

The point here is that all must be done by approximations lacking precise knowledge, though through the centuries local knowledge of soils has accumulated until it has become sufficient for practical needs.

Are we now growing in the British Isles all the food we might grow on our fertile and potentially fertile land? It is only necessary to take a walk through the countryside or a car or train journey to know the answer. Many acres of once fertile land have been permitted to go out of cultivation and, in some cases, to revert to wilderness; much potential-

ly fertile land lies neglected. The present writer recalls spending a summer afternoon walking over land fronting on the London-Winchester road where formerly there had been five fine farms. The whole had been permitted to fall into ruin. Hedges had marched out into fields formerly growing wheat; the handsome farm houses were in the occupation of squatters, their out-buildings in ruins, their woodwork removed for firewood. Whole villages in Wiltshire, to name one county, have declined and vanished in this way.

This is one small, local facet of agricultural conditions of the world today. Where it is not a matter of neglect, as here, it is malpractice that results in erosion, in those awe-inspiring dust-storms that lift whole farms and blow them away, in the denudation of forest lands and consequent destruction of the forest floor by the action of rain.

Today, the world's agriculture is made up of isolated and unorganized or only regionally organized agricultural units, growers of crops, breeders of cattle, who are without any means for measuring world demands for a given food at a given time. It follows that the individual grower of food cannot relate his crop, within the limits of his soil, to local or world demands. This is a limitation inherent in a world still at the earliest stages of the planning of a global agricultural economy. In the past this has resulted in gluts of staple foods and in shortages of them. Here we see clearly the urgent need for a world food bank as foreshadowed by the pioneer labours, scarcely adequately recognized, of Sir John Boyd Orr.

One example of the consequences of the present absence of an efficient world plan for food production, co-ordinated on international lines, may be given. Between 1926 and 1934 far more wheat was grown than could be consumed. About the same time the over-production of coffee was such that the bean was used as a fuel. There were diagnosable causes for those senseless dislocations, but little justification for them. They proceeded from economic isolationism, from numerous localized and unrelated policies based on a number of unrelated considerations.

What has been said has reference to the soil, to that association of inorganic and organic life which supports mankind on earth. As all vegetation proceeds from the living soil and is sustained by it, so the quality of the soil determines the quality of the crop. No good food can be grown in poor soil. A cabbage grown on good soil yields more food than a cabbage grown on an impoverished patch: and that by analysis. So, too, with animal life sustained by the products of the soil, whether man or beast, it is the quality of the soil that determines quality.

After some millions of years as cultivator, man has utilized only a small fraction of the world's available vegetable life. The earth is still green with potential foods. It

has been estimated that for every vegetable food in common use, there grow wild, but suitable for cultivation, between four and five hundred.

Every additional acre of home-grown food, nay, every additional square yard brought under cultivation, brings an equivalent lessening of the pressure now straining the industrial resources of the land, since it is a step towards self-sufficiency. Of the wisdom of tilling fields beyond the horizon there can be no doubt: of the wisdom of leaving waste lands at home there may be two opinions.

GEORGE GODWIN

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# THE FOREIGNER AND INDIA

The venerable philosopher and patriot, Dr. Bhagavan Das, of Benares, has contributed a very valuable article entitled "National Language of India." It is a well-known fact that Babu Sahib Bhagavan Das is a great protagonist of Hindi-Hindustani as the national language for India. His article contains some important comments on the subject of National and Provincial languages and in the course of the article he says something which is very valuable at the present time for the Indian mind. There is a peculiar tendency, not unnatural, to express anti-British feeling in all matters connected with India. This happened in America after the American Revolution and no less a person than the great lexicographer, Webster, put forward the idea that in the course of time the English language spoken in America would be totally different from that spoken by Englishmen in England. This kind of feeling makes itself vociferous at the present hour in India and everything that is Occidental is looked down upon. This of course is a very false display, weakening to the life of the Indian Nation. Therefore we are very glad to see Dr. Bhagavan Das striking the following healthy note:—

> As to Englishmen, I should be happy to see thousands of them as well as other Europeans and Americans, Chinese and Japanese—of course of the good sort—dwelling amongst us as public servants, as merchants, as mill-managers, as army, navy, artillery, cavalry, air-force officers, side by side with Indians in similar capacities. Indians, especially Hindus, have not got that civic sense, that solidarity, that discipline, that sense of duty and organic responsibility which Englishmen have. They have organised our utterly disorganised and disunited India into an organic unity, they have created the wonderful printing-press, railway, telegraph, radio, cable and airways system, and created the vast factories, mines and mills which have changed the face of India and the ways of our life, have brought us out of medievalism into modern civilisation. They have given us back our Vedas and Upanishads and other precious writings which our caste-proud Pandits had lost sight of. They have recovered for us the history of the great empires of Chandragupta and Asoka and the Mauryas and Guptas which we had forgotten. Even today, wherever there happens to have been a good Englishman left behind at the head of an office, there is more discipline, less laxity, even less corruption and bribery than where there is none.

# MOTHER COW

[Westerners brought up with the idea that man's normal relation to the lower kingdoms is that of all rights and few duties, the rights including licence to exploit and to discard at will, will find it difficult, perhaps, to understand the Hindu's veneration for the cow as the symbol of bountiful Nature and the kind foster-mother of mankind. **Dr. B. Bhattacharyya, M.A., Ph.D.**, Director of the Oriental Institute, Baroda, expresses here the views of many Indians, as witness the association for the service of the cow, the Go Seva Sangha, sponsored by Gandhiji, and the Govadh Nivarak Sangha, the association for the prevention of cow-slaughter. The basic importance of the cow in India's economy requires no brief.—ED.]

ओं भद्रं कर्णेभिः शृणुयाम देवाः
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरंगैस्तुष्टुवांसस्तनूभि-
र्व्यशेम देवहितं यदायुः ॥

God of humanity! Allow us to hear with our ears all that is blessed. O Protectors of our life's sacrifices! Allow us to see with our eyes all that is blessed. With limbs firm and strong may we send out our prayers to you. May we devote the whole of our lives solely to your welfare.

This short article relates to the commonplace but extremely important subject of the Mother Cow, most important for human society. As the giver of milk she occupies the position of the second mother of mankind. Hinduism is based on the two primordial elements, the cow and the Brahmana (*gobrahmana*). The great Lord Krishna spent his whole life with cows, cowherds and milk-maids. Even his heaven is called "Goloka" or the heaven of cows. Krishna's brother Balarama, with the ploughshare as his only symbol, represents agriculture even as Krishna stands for dairying. Thus the cow is more important than agriculture, even as Krishna is more important than Balarama.

The outstretched hands of the two brothers Krishna and Balarama with fingers interlocked form an eternal bridge underneath which all civilizations, past and present, crude, primitive and advanced have flowed and must flow. When this bridge is broken all civilizations must perish and give place to others which will repair it.

As all know, the only two essentials for the survival of mankind on earth are *Anna* (food) and *Vastra* (clothing). Even Sannyasins who have left the world require a little Kaupina and food. The Digambaras and the Nagas discarded even clothing as non-essential for human existence. Thus food is the first essential of life.

All civilizations and cultures are in duty bound to recognise the importance of food as the first essential of national well-being. If it is not so recognised all will have to share in the equal opportunity to starve

to death. In other words, human hunger is the greatest teacher of civilization of all countries. At any period of human history, whenever any civilization concentrates attention on the non-essentials of life, leaving aside the first essential, food, famine will teach a first-class lesson and, by killing millions, divert the attention of the State to the first essential, food. If that is not done, the nation will decay before dying as surely as day follows night.

Today with great dismay we see the strange spectacle of the whole nation harping on non-essentials of life, many rolling in luxuries and leading a parasitic existence, indulging in radio, the telephone, music, dancing, the cinema, theatres, tea and drinks and, above all, a worthless education—all non-essentials of life. The result is that food is becoming more and more scarce, and nearly three-fourths of the population are in a semi-starved condition. Even in Sirajuddaula's time, when the British set foot on the soil of Bengal, rice was obtainable in Bengal for two or three annas a maund. During the last famine the same rice was sold at the abnormal price of Rs. 120/- a maund in the same fertile Province of Bengal. There is talk in the air of the need of raising the standard of living of our population, so that they may purchase more non-essential goods—and turn out more millionaires? I wonder at what level this higher standard will end, because the high tends to become higher without the highest being seen. We are already in the throes of chronic famine, having to pay abnormal prices which few can afford for food and clothing. If the standard is raised further, we may have to pay still higher prices.

The huge mass of docile people of India will not be able to pay this price, and must starve in consequence. They will not go in for food riots; they will not protest; they will not beg; but will go straight to heaven, God's good people that they are. Therefore, will it not be better, in these days of extraordinarily loose thinking and wild talk, to raise a cry for cheaper grains, cheaper food, cheaper milk, cheaper clothing, for the production of foodstuffs and return to intensive agriculture, so that life may become somewhat bearable? Will it not be better to raise a cry for the betterment of the national health by providing the masses with ample food instead of vitamins, medicines, extracts, juices, oils, injections and the rest, in order to make more medicine millionaires? On the face of it, it is absurd to think that vitamins and medicines can replace food. Give the people more milk and ghee and you will see how diseases vanish from India. Instead of giving medicines and medical men in the hospitals, have priests burn ghee in the sacrificial fire, and you will see how the sick recover by inhaling the smoke of the burnt ghee. But it is moonshine to talk of burning ghee when even a drop of pure milk cannot be obtained without

difficulty. It is for nothing that the Vedic Rishis performed sacrifices.

India is a rice and wheat country and everything is measured in terms of rice and wheat. All our troubles of unemployment, ill-health and the rest will vanish as soon as the price of rice is brought back to two to four annas per maund as we had it under the Muhammadan rule. If this is not in the programme, all reconstruction schemes will fail to be effective to better the conditions of life or improve the standard of living. It is a truism that Man is born with certain inherent and fundamental rights—the right to breathe, the right to eat, the right to drink water. Therefore food and water must naturally come to him as easily as air comes to the lungs. It is unnatural if water has to be paid for and food purchased at famine prices the year round, or one has to spend all his days in trying to earn a few rupees to keep his family going. If this state of things continues, how will it ever be possible for any man to develop his qualities or powers to do anything either to serve himself or serve others?

Milk is an important item of food. Life can be sustained throughout with milk alone, for milk contains all the necessaries for the body. There are still men living in India who have not tasted anything in their life except milk. Life begins with mother's milk, and it is ordained by God that a child as soon as it is born should first have a taste of milk and live on milk alone. Nature has ordained that as the child grows the mother's milk gradually dries up, when the child has naturally to turn to the Universal Mother, the Cow. From the third year of existence man is dependent on this second mother. No wonder therefore that from Vedic times down to the modern day loud praises have been showered on the Cow, which is really the mother of mankind. Our ancient Rishis recommended, in season and out, the rearing of cows, and the worship of cows—for health, vigour, intelligence and continued prosperity. The Veda is to the Hindus absolute, universal knowledge, the knowledge that is ever true. During the last few centuries in India, all—rich and poor, educated and non-educated, the politician and the reformer—have neglected the mother cow, tyrannized over, ill-treated and even butchered her instead of worshipping her in accordance with the Vedic injunction. The Hindu has violated the Vedas and his prosperity is gone; he is on the verge of ruin, and starvation and extinction are staring him in the face. It is due to the chronic neglect of the cow that milk is not available today. Very few can afford to buy milk at a prohibitive price; children are deprived of milk and the mother cow is starving for want of fodder and other foodstuffs, decaying and dying. Nay, more, the mother cow is being sold to butchers to be killed in millions every year, and her flesh is sold to the greedy and blood-thirsty sons of India. Oh, what a fall!

Cow-slaughter in a land like India is simply unthinkable. To kill a cow which gives milk for our life and well-being, for strength and vitality, is sheer madness. Apart from its being a religious matter, to kill a cow is sheer economic suicide. Even dry cows are valuable; the very cow-dung is the life and vitality of the soil. It is this cow-dung that has conserved the Indian soil through millenniums, and made India a land of plenty. The secret of the enduring civilisations of India and China is that these are the only two countries in the world who learnt the art of soil conservation. The killing of even dry cows is depriving the land of its fertility and is an economic blunder of the first magnitude.

I have heard people saying that it is uneconomic to maintain cows and that people cannot afford to keep cows. This is untrue. Not merely the cow has become uneconomical to keep; even the children are a huge waste and the housewife is today a costly luxury and an economic extravagance. Are we to discard them and put them on the street?

Consider what you spend on the education of your sons and daughters in order that they may become hopeless spendthrifts and helpless beggars for paltry jobs. Even families of moderate means spend tens of thousands of rupees in educating children with the hope that they will earn like a High Court Judge or a business magnate commanding enormous wealth. But that rarely happens, and the educated boy becomes a sorry spectacle of disappointment and an object of pity. The University quietly declares that 33 per cent. passed the matriculation examination, but does any one realize what an enormous economic tragedy is hidden behind these simple figures? If the number of candidates is taken at the modest figure of, say, 21,000, it means that 14,000 students have failed and they have wasted in one year in a single university, taking the expenses of each boy per year at Rs. 300/-, an ordinary estimate, the staggering sum of forty-two lakhs of the national wealth. And if there are ten universities of this kind in India and if, instead of matriculation only, all examination figures are counted, the annual wastage in all universities will be such as to defy sober calculation.

Can we not divert these amounts to better the condition of the mother cow, so that the whole country may be studded with Gowshalas and cow centres, and so improve the milk position and the national food? Except probably Mysore, there is not even a good college which teaches intensive dairying, cattle-farming or animal husbandry. It is a pity. Even if we wish to start a Gowshala on a good scale, educated men will not be available to look after the cows, and if some one is available he is found to be unfit for his job. Perhaps he will not be able to house cows properly, to graze them prop-

erly, to milk them, feed them or protect them against inclement weather or against epidemics. Whereas for this kind of useful jobs there are not many qualified men, we have on the other hand millions of educated unemployed to work as clerks and parasites for a paltry sum. This is the state of our education. But I wonder what the universities in this country are doing. They are merely producing parasites for the destruction of foodstuffs. They are not teaching productive arts. The university senators will not teach us anything useful until their food supplies are stopped. They are not reasonably entitled to food supplies because they neither produce nor help others to produce.

It is more than necessary that we should wake up now and divert our attention to the essential needs for our survival, and of these needs the mother cow is the first. Education should be given on the protection of cows, on rearing live stock and preserving milk and milk products. Degrees should be created for expert knowledge of cow protection and dairying, and more and more the national wealth should be diverted to this purpose if we are to survive as human beings. Instead of merely maintaining and educating unprofitably children, cows should be adopted as daughters and mothers, care and affection should be bestowed on them, and they will turn out more serviceable and more faithful to mankind, which will be on the royal road to progress and prosperity. Bank accounts may have a glamour for the time being, but it is unreal and fleeting and in times of famine paper money cannot be eaten or digested. By inflation millions of notes can evaporate like magic as in Germany in 1923. If we must have children let them be healthy children through cow worship. Parents without milk cannot be parents of healthy children, and children without milk cannot grow up to be healthy units of a vigorous nation.

Social respect should go only to those who maintain cows for milk and produce their own food by intensive agriculture, whatever may be their position or station in life. All others should be despised as parasites and as destroyers of food.

I feel happy that I got the opportunity to express my thoughts on this all-important topic of food, and especially on the glorious milk producer, the Cow—the Noble Mother of Mankind.

ओं स्वस्ति नो बृहस्पतिर्दधातु ।

B. BHATTACHARYYA

# SOCIALISM IN THE MAKING

## THE JEWISH LABOUR MOVEMENT IN PALESTINE

[ This account by **Dr. Anita Kashyap** of what the Jewish Labour Movement has been able by its own efforts to accomplish through co-operation holds its inspiration for the workers of other countries and for those who wish them well. Regardless of political considerations, one cannot help wishing further success to the demonstration, by the Histadrut and its related organisations, of the possibilities of co-operative endeavour, and hoping that the energy and idealism that have gone into their efforts in Palestine will prove to have permanently improved the lot not only of Jewish but also of Arab workers.—ED. ]

The events in Palestine and the daily reports about them in the paper tend to give the world the impression that this country is nothing but a place of strife and hatred and of irreconcilable differences between the two sections of the population. These reports have overshadowed the fact that Palestine is one of the few countries where prosperity has outlasted the war, where there is no unemployment and no dole, a country which has experienced a tremendous development in all phases of life during the last three decades.

A great part of this development is due to the unique rôle which the Jewish Labour Movement occupies in that country. The "Histadrut" as the organisation of Jewish Labour in Palestine is called, has been described as "one of the most unusual labour organisations in the world." This movement shares the ideals of Socialists all over the world. But, owing to a peculiar combination of qualities and circumstances, it can be credited with a larger measure of Socialist achievements than some of its far greater sister movements.

Unlike Trade Unions in other countries it is not only concerned with protecting the interests of the working-classes as wage-earners and with the struggle for the improvement of their condition, but the Histadrut acts as entrepreneur in the widest sense of the word in the field of production. It also participates in the distribution of goods, in the credit and transport system of the country and plays a prominent part in the educational and cultural activities of the Jewish community. It has created and supports a great part of the social services of the country. In matters like medical aid and health insurance it acts in lieu of the State. It is politically and socially most influential among Palestinian Jews. With its multiple co-ordinated activities, it is a Jewish Socialist State in the making.

The particular nature of the Histadrut is the result of its particular history and its peculiar membership. It was founded in 1920 with a membership of 4,400. Today

the Histadrut has 165,000 registered members in Palestine (originating in over forty different countries throughout the world!). Together with their families Histadrut members total about 270,000 souls, that is, some 40 per cent of the entire Jewish community and 75 per cent of all Jewish wage-earners.

When, after the Balfour Declaration, groups of young Jews from all over the world came to settle in Palestine, they came not only with the idealism to create a new way of life based on social justice but also with the desire to redeem the land. They were moved by the ideal of draining the swamps of Palestine, of replanting its uprooted forests, laying new roads, discovering water sources, cultivating barren fields. They settled on the land in a quickly increasing number of communal settlements. This explains the fact that, unlike Trade Unions in other countries which owe their chief strength to the towns and have far less significance in agrarian districts, the predominance of rural economy is a special characteristic of the Jewish Labour Movement and the majority of its members are agricultural workers.

But agricultural workers of a particular kind—men and women who have become workers not out of necessity but out of sheer idealism. It is obvious that with such human material great things can be done and great tasks can arise.

One of the proudest achievements of the Jewish Labour Movement is its agricultural settlement work. The collective and co-operative labour settlements embody the social and national ideals of the movement and put them into practice in their daily life. They are the most completely Socialistic communities anywhere in the world. There are now 215 such settlements with a population of 57,000, cultivating about 150,000 acres of land.

The settlements are not made according to a fixed pattern. They all differ from each other. The workers of their own free-will choose for themselves that form of living best suited to their individual outlook and inclination. But it is significant that all the social forms created by them are based on the ideals of labour, non-exploitation and a maximum of co-operation. There are small holders' co-operative settlements and collective settlements, settlements which are wholly agricultural and others which combine agriculture with industry; there are settlements which have individual homesteads side by side with collective production; there are settlements whose ideal is the intimate, cohesive social group and others which prefer a larger and more variegated social composition.

But all of them live a life of equality and productive work and all of them are based on four fundamental principles: (1) Nationally owned land, (2) manual labour, (3) mutual aid and (4) the co-operative purchase and selling of produce.

It is hardly surprising that the

Palestine Labour Movement derives its inspiration and leadership to a very great extent from its farmers and tillers. Among them the Socialist consciousness is at its most intense.

The economic sector of the Histadrut is co-ordinated with and controlled by the General Co-operative Association of Jewish Workers. Its activities are manifold and only the two most important ones can be mentioned here: "Tnuva," the General Sales Organisation and "Hamashbir," the Central Purchasing Society for agricultural requirements. Tnuva markets the produce of the agricultural settlements on a co-operative basis. About 70 per cent of the total production of Jewish agriculture reaches the market through Tnuva. This organisation operates modern dairies and cold-storage plants in different centres in the country to which the settlements send what they produce: their fruits and vegetables, their eggs and milk and honey. There is a Tnuva-shop to be found at every other street corner in the big cities and in the larger settlements and the name "Tnuva" has become a synonym for high quality throughout the country. "Tnuva-Export," a subsidiary of Tnuva, handles the export of Citrus fruit grown by the agricultural labour settlements.

Hamashbir, the Central Purchasing Society, is one of the largest commercial enterprises in the country. It purchases everything—from tractors to toothbrushes—that the agricultural settlements and consumer co-operatives in towns and villages require. Its list of members and customers represents, in all, over 200,000 persons, that is, nearly one-third of the Jewish population of Palestine.

The importance of these co-operatives—of which Tnuva and Hamashbir are only the two most important examples—is rivalled by the Histadrut's social and cultural agencies. The Social Services of the Histadrut represent a highly developed network of social insurance institutions based on the principle of mutual aid. They include the Sick Fund, the Unemployment Fund, the Disability Fund, a Special Fund to assist widows and orphans, and an Old Age Fund. These institutions have been created by the workers themselves without any Government assistance.

Every member of the Histadrut pays an all-inclusive membership fee covering his Trade Union dues and his contribution to all the social service institutions. The Sick Fund offers its members general and specialised medical aid and treatment, medicines, hospitalisation, convalescent facilities, maternity aid and infant welfare. It possesses a network of hospitals, convalescent homes, dispensaries, medical stations, pharmacies, dental clinics, infant welfare centres, institutes for electro-therapy, etc. It has a special Department of Hygiene and Preventive Work.

The purpose of the Disability

Fund is to extend treatment and financial aid to workers incapacitated through invalidism or chronic diseases. The disabled worker receives medical treatment and hospitalisation and efforts are made to adapt him to a new and suitable vocation.

The purpose of the Unemployment Fund is twofold—the creation of new sources of employment and direct relief during periods of unemployment. Assistance is rendered to members without regard to the amount of their contributions and for unlimited periods. During the years of economic depression (1936-1940) the Unemployment Fund not only helped the Jewish worker to overcome the difficulties of these critical years by rendering them direct assistance in various ways, such as financial grants, the provision of foodstuffs at low prices, the opening of kitchens, loans for vocational training, etc., but was also an important factor in opening up new sources of employment. In co-operation with the Jewish Agency, the Unemployment Fund set up a company for financing public works to relieve unemployment. It also invested substantial sums in economic enterprises with the object of increasing employment possibilities.

Especially interesting are the educational and cultural activities of the Histadrut. Their primary object is the creation of a Jewish pioneering type, prepared physically and spiritually to take part in the building up of the Jewish National Home and the establishment of a free workers' society. Its declared aims are :—

(1) To prepare the child for active participation in the development of Jewish agriculture and industry through his own labour.

(2) To arouse in the child the aspiration for a new and just social order free of exploitation and class distinctions.

(3) To stimulate the desire for comradely relations between the Jewish and the Arab worker.

Manual labour and social education, self-discipline, mutual respect and a close, understanding relationship between teacher and pupil are the main educational principles.

The Labour settlements with their principles of work on the soil, equality and mutual aid, were the first to formulate a new Labour education. The rural and urban educational institutions of the Histadrut comprise 190 Kindergartens, 133 primary schools, 18 secondary and vocational training schools and 2 training colleges for teachers, all together 343 schools with 24,800 pupils and 1,661 teachers.

With the growth of the Jewish population in the towns and the increasing need for skilled town workers, the Histadrut opened trade schools for young people. The subjects taught in these schools are selected according to the needs of the developing economy of Palestine and include mechanics, metal-work, electricity, motor-mechanics, carpentry, ship-building and subjects related to the chemical industry. There are five such trade schools,

with about 500 pupils.

Whereas the Educational Department of the Histadrut caters for the Workers' children, the Cultural Department is in charge of Adult Education. This Department has opened evening schools for adults which provide both elementary education and courses reaching University standard; it sets up workers' libraries, reading-rooms and clubs; it holds lectures; it organises special study courses for week-ends and longer periods. Professors of the Hebrew University in Jerusalem and of the Hebrew Technical College lecture regularly to groups of workers, especially in the labour settlements. Exploratory tours of the neighbourhood are conducted in order to study climate, vegetation, flora and fauna. Under the auspices of the Cultural Department trips are arranged to enable urban workers to visit the settlements. Courses in elementary and advanced Arabic as well as in Arabic literature have been established in settlements, villages and towns.

The encouragement of artistic creativeness also plays an important part in the cultural work of the Histadrut. The workers' theatre "Ohel," founded in 1924, tours the whole country performing in all the towns as well as in the labour settlements and villages. Besides the professional "Workers' Theatre" amateur dramatic circles are encouraged. Music takes a leading place among other branches of art. There are about 150 choirs and 40 orchestras in the workers' settlements and in the towns, as well as a workers' symphony orchestra composed of members of agricultural settlements.

During the last few years there has been a marked development in folk-dancing, particularly among members of the agricultural settlements.

There is a substantial number of artists and sculptors in the workers' movement, especially among the members of the labour settlements, and social seminars of two to three weeks' duration are arranged for them from time to time. It must be emphasised that the workers practising these arts do so after a full day's physical work.

The Labour Movement in Palestine has its own Press. By its publication of papers, magazines, periodicals and books, it keeps the working people informed about general, political and economic problems affecting the life of the workers. Its daily paper *Davar* has the largest circulation and exercises the greatest influence in the country. It also publishes an Arabic weekly which always pleads the cause of co-operation between Arab and Jewish workers.

The creation of friendly relations with the Arab workers has always been one of the primary aims of the Histadrut. Nor has the desire for co-operation been one-sided. In 1929 Arab Trade Unions—known as the "Palestine Labour League"—were formed with the help of the Histadrut which co-operated to a

wide extent with the Arab Labour movement. But the attempts of the Arab workers to organise themselves into unions in order to raise their standard of living and to co-operate with organised Jewish labour have been fought ruthlessly by the Arab employers, and the reactionary political leadership. Most of the employers, whether feudal land-owners or urban capitalists, are members of those exclusive ruling families who have for many generations dominated Arab society in Palestine. They, together with their following of lawyers and journalists, regard the growth of a conscious Arab working-class as a menace to their own position. They foresee a rising Arab proletariat finding its natural ally in the Histadrut and make full use of national and racial slogans to divert Arab labour from solidarity with the Jewish worker.

In spite of this great opposition, there is no doubt that the Histadrut has sown the seeds for a Jewish-Arab understanding which in time to come will bear its fruit.

We have been able to give only a very short survey of the Histadrut. The Jewish Labour Movement in Palestine deserves closer study on the part of all Socialists, and indeed of all people who are anxious for a better social and national organisation.

ANITA KASHYAP

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# INDIA AND INDO-CHINA

The December 1946 issue of *The Journal of Oriental Research* (Madras), very recently received (bearing happily also the year 1948) prints the interesting speech delivered by Prof. K. A. Nilakanta Sastri in opening early this year at Pondicherry an exhibition of the art and archæology of Indo-China, arranged by the École Française d'Extrème-Orient at Hanoi.

That the Indian was the dominant influence in Indo-Chinese culture is well known. Professor Sastri's comment on the relation between India and Indo-China, which in the early years of the Christian era was in a far earlier stage of cultural development, is illuminating. The giving to the peoples of Indo-China of Indo-Aryan culture was carried out, on the whole, in a spirit of peace. It was "a work of sympathy, understanding and accommodation." The history of ancient Indian colonisation holds, as he points out, much of instruction for the nations which the stress of war and revolt is forcing to find a fresh basis for their relations with the peoples of Asia.

> It shows that without political power, without economic exploitation, India found it possible in the past to establish a lasting empire over the hearts of diverse peoples by promoting cultural harmony among them on the foundation of a wise understanding and accommodation of differences....In the recapture and practice of this spirit in the near future by the nations of the world lies its only escape from the perils that now threaten to engulf it.

# THE PASSING OF LITERARY CULTURE

[Perhaps "The Passing of Literary Education" would be an apter title for the thesis which **Mr. Hamilton Fyfe** defends here. The stage is indeed set for educational changes that shall relate learning more definitely to life. Great books will always have their value, but learning by doing as in the Basic Education schemes holds possibilities for the unfoldment of character and of capacity that the traditional literary education could very rarely offer. We are in a transition period, when choices in educational as in other fields are of great and unusual importance.—ED.]

*The Literary Man.* "Really, it is monstrous! What do you think I saw in a cigarette advertisement on a bus just now?

Saving money all the time
Aren't the something-somethings fine?

"Rhyming 'time' with 'fine'! And no one protests, no one cares!"

*The Optimist.* "They do not, unless they are Literary Men, who are nowadays very few in number."

"Few? Why, the country's chock-full of people who write books—blast them! How can a fellow make a living at it?"

"Those aren't literary folk—they are most of them totally ignorant of literature. We have got to the age predicted by Disraeli a great many years ago—an age in which everybody can scribble, and scarcely anybody can write."

"There's a lot of truth in that. Very little culture among them, I grant you. But surely there ought to be a protest against sheer illiteracy like that cigarette advertisement."

"You see, old man, the literary culture you were brought up in is dying."

"What's that?"

"Or let us say "decaying" if that hurts you less. Possibly it may be saved from death. Decay may be stopped. But I don't think it will be."

"And you don't seem to care."

"No, I don't know that I do, and, if I did, I couldn't do anything about it, could I? It's had a good run."

"Do you mean that you are prepared to let culture go altogether? Are you like the Nazi who said 'When I hear the word culture, I reach for my revolver'?"

"That's where you Literary Men are so narrow. You think culture can be only of one kind—your kind. I see no reason why some other kind of culture, mechanical, say, or agricultural, shouldn't produce quite as good types of men and women as literary culture ever did. In fact, I think it is producing them today."

"But how can you have mechanical culture? You learn to drive a car, so as to get from one place to another. You may pick up some knowledge of wireless sets, in order to hear music and talk as clearly as possible. If you own factories, it

may be a good thing for you to know all about the machines used in them. But none of that has anything to do with culture."

"How would you define culture?"

"Let me think a moment. Well, I should call it a process that develops mind and character, refining and strengthening them, making an individual a complete whole."

"Good, and you can't imagine any process of that kind which isn't based on the study of literature?"

"No, because the study of literature *is* culture."

"You can't conceive of a culture without books?"

"It's impossible."

"Yet you must have known men who were very well acquainted with books, the famous books of all ages, and who were anything but cultured in your sense—anything but whole individuals, I mean; men without either refined minds or strong characters."

"Of course there are such people."

"Lots of them?"

"Yes, a good many."

"And haven't you ever come across men who have read very little, but are wise and well-balanced, whose judgment is sound, who have a good working knowledge of the world, and who make you feel they would never let you down—sailors, for instance, or carpenters, engineers or gardeners?"

"Well, I haven't your wide range of acquaintances. I'm not sure—well, yes, I have occasionally found a man of that—er—class who seemed to be something like your description."

"And don't you think that to know all about the works of an engine, or a car, or to be able to handle electrical apparatus, or to have studied the habits and growth of plants, might be as useful in training the mind as digging up history, or comparing various philosophies, or reading poetry and fiction—I mean the fiction that every educated person was once supposed to have read?"

"It might be. I don't really know."

"And as for character, doing things with the hands ought to be a more effective discipline than using the intellect or the imagination."

"I don't see any 'ought' about it. Do you mean that a crossing-sweeper is likely to have his character more under control than a professor of logic, or a novelist or a poet?"

"I wasn't thinking of unskilled manual labour, but I'll accept your crossing-sweeper, though he's out of the long ago—modern roads don't need sweeping. But I should say that if he kept his crossing properly swept, and observed the differences among the men and women who walked over it, and learned the signs of the weather, and exchanged ideas with passers-by, he might become a more complete individual than a college don, or an author who spends most of his life with a pen in his hand or a typewriter before him."

"So you'd like us all to be

crossing-sweepers, is that it ?"

"That's so like a Literary Man," I told him mock-severely. "You can't bear to be confronted with anything you aren't used to. You take refuge in absurd sarcastic exaggeration."

"Sorry, but after all you began the exaggerating. Where did you get this bee in your bonnet about the decay of literary culture, as you call it ?"

"It's sticking out all over the place. As I said just now, it used to be taken for granted that everyone claiming to be 'educated' must have read a great many books. At one time you weren't educated unless you could quote Latin and Greek. No big speech in Parliament was complete without such quotations. When I was young, people who considered themselves cultivated were assumed to have read the English novelists and poets, and Macaulay and Ruskin and Gibbon and Charles Lamb, and so on. Now nobody who has not read these authors pretends to be acquainted with them, and it's rare to meet any one who is. Occasionally I hear the latest novel talked about—no, hardly that, just mentioned."

"My dear fellow, culture must always be confined to a small number. And for 2,000 years at any rate the basis of culture has been literary. What reason can there be for supposing this is going to change ?"

"The reason is that we have passed into a mechanical age. Never have machines played anything like the part in human life that they are playing now. The sort of people who, when I was young, discussed Tennyson's poetry and Mrs. Ward's novels, who would have thought it a disgrace to know nothing of Meredith's novels and Hardy's and William Black's, now discuss cars and roads, and radio sets and perhaps aeroplanes. If you tried to talk about books, they would look bored and set you down as a funny old stick."

"I can't see they were any better in the days you talk about, if they put a first-rater like Hardy on a level with novelists like Black whose books have long been dead, and thought Tennyson a great poet because he wore a cloak and a broad-brimmed hat and admired Queen Victoria."

"I don't say they were either better or worse. All I say is that such people did pay a tribute to literature, a false tribute if you like, and that they don't today."

"Does that matter? Does it justify Duhamel in predicting a time when authors won't write books any more, but will prepare matter for broadcasting ?"

"Well, that would be going back to the method of Homer's time, and he was a pretty good poet. And in the Middle Ages, before printing was invented in Europe, the troubadours recited their verses—they seem to have done pretty well."

"Populations were very small then, compared to what they are now."

"But they are going to dwindle, according to the experts. That's another reason for anticipating all sorts of changes."

"I dare say, though the experts may be wrong all the same. But why should anybody anticipate that people are going to stop reading when the sale of books was never so large as it is at present?"

"That's largely accounted for by advertisement. Also by the existence of a large leisure class which has to find some way of passing the time."

"But in Russia, where there's no leisure class, the sale of books has gone up enormously. Some of the men with the largest incomes are writers."

"Good for them. But Russia, you must remember, is at the stage Britain was at fifty years ago when the masses were just beginning to read. They may get through with literary culture just as we have."

"You are very sure about it, aren't you? I wonder if you know exactly what you mean. Do you suggest that books will cease to be used in schools, and that some other means of education will be found?"

"That's it. And those other means are being employed already. When I was at school, and I suppose when you were, we were not taught to do anything with our hands. That was the last kick of the eighteenth-century tradition among the educated—that manual work was contemptible. Now there are all sorts of alternatives and additions to book work. And the tendency is for them to increase."

"That's all right. Many boys would do better if they understood motors or any other kind of machinery. I don't say that literary culture makes it easy to earn a living."

"No, it certainly does not. But that's not quite the point. You are thinking of a boy's chance to get a job. I suggest that training him to make things and understand machinery and giving him science in easy doses will really educate him as well as books can—or even better."

"I suppose that was what a Central School headmaster meant—Jamison was his name—when he said at some conference the other day that education had got out of touch with the age, and that a new gateway to culture must be found. I couldn't follow him at the time."

"Yes, I read that. Very good, I thought it. He said there was little or no connection between what boys and girls learned in school and the way they behaved outside. They talked good English when they were in class, and very bad English when they weren't. They had to keep school-rooms tidy, but they made litter everywhere else. They didn't read after they left what they had been encouraged to read or forced to mug up for examinations."

"But why should they be different if they handle machines and are given some idea of science?"

"Because they will see that is reality, whereas they feel their present education through books is

artificial. You'd never see a good engineer or mechanic throw litter about the streets. You won't find a lad who has done fine, exact work talking in a slovenly way or making foolish statements."

"But do you mean to say you connect culture with keeping the place tidy and speaking correctly?"

"I certainly do. So must you if you stick to your definition. Could you say that anyone who spoke carelessly had a strong, developed mind, or that a person of dirty, slovenly habits had a refined character?"

"No, I suppose not. But why can't schools and universities teach the right and the wrong of these things by means of books?"

"No one has explained why, but more and more of us are coming to admit that they don't. I should guess it's because education is looked on by most young people as something apart from life."

"To some extent that is true. I don't suppose the elementary school boy sees that the history he is taught, or the poetry he is made to read, are going to affect his getting a job when he leaves, or any part of his life as a man."

"No, they seem to him to be in a vacuum, not to have any bearing on reality. He finds out that older people scarcely ever know even the simplest facts of the history of their own country, let alone the world; and he never sees them reading poetry, or hears them say anything to show they know it exists. Naturally he concludes that school is merely a place where he is sent to keep him out of mischief. It is unrelated to the rest of his life. I believe most public schoolboys feel that as well as elementary schoolboys. It is due to the divorce of literature from actuality. By literature I mean all, or very nearly all, that is being taught."

"You must have books."

"Yes, but you need not have only books. Suppose you are taught how a car works, and how wireless sets are made, or have a film illustrating the development of different animal species from the earliest forms of life, and another showing how an oak grows from an acorn, until it's a huge tree with roots going very deep down and sucking up the nourishment it needs. Wouldn't such teaching as that set children's minds working actively and encourage them to think for themselves?"

"You can't, surely, imagine that literary culture will disappear?"

"Of course not. There will always be a certain number of men and women who will find in books all the instruction and delight they need. But literature will not be regarded as a kind of polish which can be applied to everybody and which is expected to produce in everybody the same results."

"A kind of polish—that's quite good. But all the same literature is the great civilising force."

"Is it? Literary culture has never grasped the full meaning of evolution—the emergence of all living

creatures, the human race included, from the same original ancestors—bits of jelly floating about in sea-water. It hasn't yet seen the implications of Galileo's discovery that the earth is far from being the centre of a universe arranged around it—that it is in truth merely a speck in space among millions of other specks. That's why civilisation is so slow in advancing and has so many set-backs, like the return to violence we are living through today."

"You mean that true civilisation is being civil."

"Splendid! You've put it into an epigram. Being civil—that is, helpful, friendly, a good comrade."

"It's a great ideal."

"It could be made a reality if we could get into young minds the truth that the worst enemies of mankind are those who set enmity between people of different races, religions, nations, colours. The object of the whole system would be to convince children that mankind is really one, and that the surface differences which act as barriers between men are either trifling or artificial. That would advance real civilisation and that is something literary culture has never accomplished. Maybe for that reason the world seems to be ready to try some other kind of culture—one better suited to the present age."

HAMILTON FYFE

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# AMBITION AND SERVICE

The fact that a sincere desire to serve the people may go hand in hand with ambition should not blind us to the fact that personal ambition, to the extent that it is present, taints the altruistic motive. To rise to the selfless attitude is obviously more than can reasonably be asked of the public servant, but the reminder of the Governor-General of India, Shri C. Rajagopalachari, in an address at Delhi on July 11th, of the paramountcy of unity over ambition is salutary. He praised the ambition to serve the country and to take a spectacular part in improving the lot of the people, but said that

> during the present troubled times, unity is more important than even emulation in noble purposes. I would, therefore, appeal to all to call a truce to all individual and competitive ambition, however noble, and to canalise talent in one stream until we have achieved our immediate objects.

"In honour preferring one another," which Paul urged upon the Romans in the first century A.D., represents a high stage in the development of brotherly regard, but if the best good of the country or the cause is conscientiously applied as the criterion by each aspirant to service, the line of demarcation between the individual and the common good should not be hard to find in any given choice.

# NEW BOOKS AND OLD

## EDUCATIONAL THEORIES OF THE AGES AND OF MARX *

Of the making of anthologies there is no end and the first of these books is surely one of the largest and most comprehensive that has ever been produced. It is inevitable that such a book should contain a good deal of material that is of purely literary or archæological value. Readers, therefore, that go to it for inspiration and help in their search of a workable and satisfying philosophy of education, will be well advised not to try to read it from cover to cover, but to start with Plato and then turn to the middle of the book to the section headed "The New Method," and, after having got the inspiration they need (as they undoubtedly will) from such writers as Galileo, Locke, Franklin, Rousseau and Froebel, turn back to the Ancients and the Mediæval Fathers for the purely historical and archæological interest of their writings.

The thing which strikes one most in this extraordinarily varied and comprehensive selection, perhaps because it is the least expected, is the quite amazing degree of unanimity on certain basic matters.

It is stimulating, if humbling, to find that some of the things that we are apt to regard as ultra-modern developments in education, have been at least foreshadowed, and in many cases outspokenly pleaded for by the greatest educationists all down the ages.

Most people imagine, for instance, that the idea of making education enjoyable and luring children on by interest and pleasure, came in with Froebel, Montessori and the rest of the moderns. And it is almost certainly true that the wide-spread application of this idea in the schools of the world is indeed something new. But we find on reading this book that the idea itself is as ancient as educational theory. Confucius in China, Plato in Greece and a steady succession of educational theorists in every century and almost every country have argued most cogently for the idea and for its corollary —that violence and compulsion do no good at all but only harm. Says Plato :—

> A free soul ought not to pursue any study slavishly; for while bodily labours performed under constraint do not harm the body, nothing that is learned under compulsion stays with the mind. Do not then keep children at their studies by compulsion but by play.

Another point that we are apt to regard as new is the idea that craftwork and other forms of activity form a very valuable and vital part of education. Here again we find that, though educational practice all over the world is only just catching up with this theory, the theory itself goes back at least six centuries. Luther clearly advocates part-time schooling and part-

* *Three Thousand Years of Educational Wisdom.* Selections from Great Documents. Edited and commented upon by ROBERT ULICH. (Harvard University Press, Cambridge, Mass., and Geoffrey Cumberlege, Oxford University Press. $6.50 and 36*s.*); *Soviet Education: Its Psychology and Philosophy.* By MAURICE J. SHORE, PH.D. (Philosophical Library, New York. $4.75)

time work as the best means of promoting all-round development. And Rousseau and subsequent writers go one better in advocating that the work part of a child's education should not be separated from his schooling but be a part of it. In this Rousseau is the father of the modern progressive schools of the West and, in this particular at least, of the Basic Schools of India, while Luther is the father of the "polytechnic" education of the Soviets as described by Maurice Shore.

Yet another thing that we are apt to regard as new is the modern tendency to attach at least as much importance to reason as to memory as aids to education. But here again the extracts contained in this book reveal the fact that the greatest educationists have protested most vehemently against the idea that education consists in learning things by heart, in spite of the fact that in many countries and schools (and even colleges, alas!) the soul-deadening and mind-killing "by-heart" method still holds the field. Montaigne puts this most clearly and briefly:—

> I would not only have the instructor demand an account of the words contained in a lesson, but of the sense and substance; and judge of the profit he (*i.e.*, the pupil) has made of it, not by the testimony of his memory but by his own judgement.... I would have the tutor make the child examine and thoroughly sift all things, and harbour nothing in his head by mere authority or on trust.

Many of the other writers in this book stress the same point, especially Descartes, Galileo and Emerson, all of whom believed that one of the chief aims of education was to teach people to think for themselves and so be able to share in that most thrilling and most precious of all human occupations—the quest for Truth.

That brings us to the last and most important point on which most of these writers are unanimous, and the one which it is most easy for the harassed teacher, occupied with the minutiæ of class-room work, to lose sight of, namely, what is the real purpose and aim of education? The answer given to this by almost all these writers is the answer given by Confucius and the Greeks: the aim of education is to enable men and women to develop all their powers to the utmost and to use them in the quest for Truth and the pursuit of excellence, that is, in the development of full, complete manhood.

"It is not the mind: it is not the body that we are training; it is the man, and we must not divide him into two parts." (Montaigne). "Learning must be had, but in the second place as subservient only to greater qualities." (Locke). According to Benjamin Franklin,

> True merit consists in an inclination joined with an ability to serve Mankind, one's Country, Friends and Family; which ability is (with the blessing of God) to be acquired or greatly increased by true learning; and should indeed be the great Aim and End of all Learning.

It is on this major point that we find this book most at issue with the second one. On the almost unanimous testimony of the writers represented in Robert Ulich's anthology, the aim of education is human excellence, and changes in the social order merely form one amongst others of the means to achieve that end. The aim of Soviet education, on the other hand, according to Maurice Shore, is the establishment and sustenance of the Communist State, and education of a certain definite type is one, amongst others, of the means by which that aim is to be

achieved.

In other words, whereas the great educationists of every age and race regard education as of supreme importance because of its power to produce human beings capable of mastering the world around them and moderating, using and changing the social order age by age, the Soviets, on the contrary, put the Marxian Social Order first in importance and value education mainly as the chief weapon with which to create and sustain that Order.

This is a fundamental difference and makes one feel that, however much we may have to learn on many matters from the great Soviet experiment, it will be an unfortunate day for the world when it throws over the Educational Wisdom of Three Thousand Years in favour of the educational theories of Marxism.

MARGARET BARR

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*Ṛgvedavyākhyā Mādhavakṛta.* Part II. Edited by C. KUNHAN RAJA. (The Adyar Library, Adyar, Madras. Rs. 15/-)

The *Ṛgveda* is the oldest literary monument of the great Indo-European family of languages. But this great antiquity itself has been a barrier to exact and final elucidation of its meaning. Even at the time of Yāska, author of the *Nirukta,* who flourished between 700 and 500 B. C. if not earlier, the Vedic hymns were subject to highly varying interpretations and sceptics even denied any meaning to these hymns! But the ancient scholiasts maintained a tradition of *Ṛgvedic* interpretation which culminated in the fourteenth century A.D. in the celebrated commentary of Sāyaṇacārya, which, however scantily respected by early European Indologists, received due recognition at the hands of later ones like Lüders and Geldner. Search for the manuscripts of the pre-Sāyana expositions of the *Ṛgveda* brought to light those by Skandasvāmin, Udgīthācārya, Venkaṭamādhava and Mādhava.

That by Mādhava is believed to be the earliest known. Dr. Raja discovered a unique palm-leaf manuscript of his commentary in the rich MSS. collection at Adyar. It is unfortunately a fragment, covering only the first eighth of the *Ṛgveda.* After years of laborious study of this rare manuscript, full of scribal errors and with many lacunæ, Dr. Raja has prepared a readable edition of this important commentary. The first part, containing the first four chapters, was published in 1939. This part contains the remaining four. The commentary is printed just below its appropriate *Ṛgvedic* stanza and is followed by the corresponding portion of the commentary of one Venkaṭamādhava, Mādhava, the son of Venkaṭārya, for the sake of comparison. Independent as the latter is, it often bears a close similarity to Mādhava's interpretation, there being even verbal identity in quite a few cases. Dr. Raja has given the text of Mādhava's commentary mostly as he found it in the manuscript, but in the foot-notes he has constantly suggested the correct readings. This method faithfully preserves the character of the unique original while at the same time supplying the student with the necessary help in following the commentary. Vedic students will be grateful to Dr. Raja for this edition of a rare *Ṛgvedic* commentary and they would be thankful to him for the early publication of the third part, in which he promises to deal with the identity of the author, his chronological relation with other commentators etc., and to furnish various indices and appendices.

N. A. GORE

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*A Book of Quranic Laws.* By MUHAMMAD VALIBHAI MERCHANT. (Muhammad Ashraf, Lahore. Rs. 5/-)

The present re-awakening in the Muslim world has brought to the fore the importance of Islamic first principles of right conduct. It is but natural that, after two world-wars, thoughtful Muslims should look askance at the leadership of the West in the ethical field. At the same time they are no more prepared to accept without question the medieval interpretations of the original Islamic teachings. "Back to the Quran" is the cry in the new world of Islam. At this critical juncture in the intellectual life of Islam, intelligent belief is being sought after, rather than blind following of centuries-old interpretations. The Islamic principle of *ijtihad* is coming into its own.

The venerable author, who has spent a lifetime in the compilation of this work, has done a signal service to the right understanding of Islamic ethical principles. In this timely book, refreshingly free from emotional bias, the learned author has brought to bear on the subject a judicial outlook. He has achieved extreme simplicity and lucidity in presentation, avoiding both ponderousness and a high-flown style, and bringing the subject easily within grasp of the general reader. At the same time, the careful tabulation and the references to Quranic verses, as also the indices, make the book of inestimable value to scholars as a work of reference.

The book deals with practically all the aspects of Quranic teaching applicable to personal life on the social and religious sides. It will definitely add to its value if in the next edition a few chapters are added tabulating Quranic teachings dealing with the corporate life of the *millat*, defining true Islamic behaviour towards non-Muslims under different circumstances and clarifying the Islamic interpretation of right behaviour in the international field—surely of much importance today. The suggestion is in the wind that a conference of learned Muslims the world over should re-interpret basic Quranic laws to suit present-day conditions. Books like this will clarify the work of experts for the intelligent reader, Muslim or non-Muslim, and so remove many misunderstandings.

AHMED CHAGLA

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*Freedom and Civilization.* By BRONISLAW MALINOWSKI. (George Allen and Unwin, Ltd., London. 16*s*.)

No one who came even momentarily in contact with Professor Malinowski could fail to be struck both by the charm of his personality and the brilliance of his intellect. Pre-eminent in anthropology, he also displayed the generous qualities of heart and mind which we associate with Humanism. It was as a humanist, deeply concerned with the menacing world crisis, that, in his last years, he devoted himself to the study of war in relation to the concept of freedom in human society, which forms the basis of his posthumous volume. Like other scientists tempted by the impact of external events to deal with subjects outside the range of their normal investigations, he was inclined to take for granted much that specialists had already called in question, so that several of his conclusions seem, in retrospect, curiously naïve.

For example, shortly before his death, he summed up the views elaborated in his book by stating that "war can legitimately be fought only to end war" and that "the future peace of mankind is possible only on a principle of a commonwealth of nations." H. G. Wells and many others had affirmed this faith prior to 1914. E. D. Morel was able to prove to his own satisfaction and that of others that the only war which can possibly "end war" must be one which also ends the domination of international finance-capital and thereby renders it impossible for Big Business to make profits out of bloodshed. It is Malinowski's failure to grasp this fact which invalidates so much of his argument.

After the emergence of the U.S.S.R., the first great power to eliminate the profit-motive by putting Socialist economic theories into practice, Morel at once realised that its continued existence would constitute a challenge which the capitalist world could not possibly ignore. At all costs, the Socialist experiment must be made to fail, for, if it succeeded, the rule of the Money Barons, involving a succession of booms, slumps and recurrent massacres, would be inevitably doomed. Morel died in 1924, but his analysis has stood the test of time and has now been historically vindicated. It forms an indispensable key to the understanding of the strategy of the war just ended, the events which preceded it and the threatening situation, now rapidly reaching a climax, which has resulted from it.

Such are the "clarifications" which time has brought to the problems with which the idealistic Malinowski—in the now far-off age before the explosion of the first atomic bomb—attempted to grapple. The continuance of the "freedom and civilization" which he so eloquently defended depends on the issue of the conflict which confronts mankind. As Wells put it, "Man must either adapt or perish."

DOUGLAS GOLDRING

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*The Living Thoughts of the Prophet Muhammad.* Presented by MUHAMMAD ALI. (Cassell and Co., Ltd., London. 5*s.*)

This is an admirable presentation of the living and luminous thoughts of the Prophet of Arabia. It reveals clearly the soul of the *Quran*, the understanding of which, even in translation, is not seldom difficult for a non-Muslim. There is also a brief sketch of the Prophet's life which serves as a useful avenue to the mind and message of the illustrious Teacher, in the context of the times—full of confusion and corruption—in which he lived. The "presenter" is a well-known authentic interpreter of Islam; so his rendering is stamped with correctness and competence. Here are a few extracts:—

> The truthful, honest merchant is with the prophets and the truthful ones and the martyrs.
>
> Whoever withholds cereals that they may become scarce and dear is a sinner.
>
> Every child that is born conforms to the true religion (*lit.*, human nature); it is his parents who make him a Jew or a Christian or a Magian.

Incidentally, it may be hoped that before long the publishers will include also in their Living Thoughts Library series some titles embodying the living thoughts of the representative Thinkers of India.

G. M.

*The Myth of the Magus.* By E. M. BUTLER. (Cambridge University Press, London. 21s.)

The field of consciousness between subjective and objective impressions is still *terra incognita* to psychologists, and he would be a bold anthropologist or sociologist who presumed to attach unreality to myth as such. Professor Butler (Schröder Professor of German in Cambridge University) explains, however, that in what she calls this "vulnerable volume," she has not plumbed the depths of scholarship, nor scaled the heights of philosophy and religion.

This is disarming, and makes the reviewer's task difficult. Originally begun "with the aim of placing the sixteenth-century Faust in the main stream of the magical tradition," Professor Butler has extended her study to include the Magi and Zoroaster at one end and the Comte de St. Germain, H. P. Blavatsky and (*mirabile dictu*) Rasputin at the other. The illustrative Magi of recent times, "good" and "bad" alike, may derive some solace from the author's rough treatment of them, by pondering her conclusion :—

> The rise of the medicine-man to the status of a Persian magus; the devolution of the magus into the magician and sorcerer; the upward evolution through magician and magus to super-magus in our day, all this forms a cyclic movement continually revolving both in the history of individuals and of the type as a whole.

But while Professor Butler's thesis is a tribute to what she describes as "the vitality of the magus-myth," nowhere can the evolutionary process from primitive medicine-man to super-magus be clearly discerned in her pages. She is content to be somewhat luridly biographical in an undiscriminating way. No suspicion is entertained by her that the analogies found, for instance, between the Magi of Persia (who were never Persians, not even Chaldeans), the Druids of Celtic lands, the Brahmins, and the Orphic priesthood of Thrace, may have had their origin in a once universal Wisdom Religion. Nor does Professor Butler suggest for a moment that she believes the charlatans and jugglers are the natural shield of the true Magi. Her source material is varied (a bibliography runs to six-and-a-half pages); but, in the case of Madame Blavatsky, except for a textual reference to the titles, Professor Butler omits any exegesis of the teachings contained in *Isis Unveiled* and *The Secret Doctrine.* And yet, these two volumes do much to elucidate the ambiguity observable in the magical tradition.

It should not be impossible to consider that, if magic be the science of the omnipotence of spiritual power over the fissiparous tendencies of the "man of clay," it must operate, like other sciences, within the ambit of natural laws. Professor Butler's recognition that the nature of the evidence she is able to produce "is generally valueless from the critical point of view," does not prevent her from jumping to conclusions that deeper study would surely have led her to modify. We are grateful for her adventurous and interesting volume. We are disappointed that she does not help us discover the natural laws to which even magicians make obeisance.

B. P. HOWELL

*I Say Sunrise.* By TALBOT MUNDY. (Andrew Dakers, London. 7*s.* 6*d.*)

Because of his long connection with Indian life and tradition it is evident that Mr. Mundy brought to a climax his study of India's basic religious ideas when he wrote this book before he died. His preface is dated "Florida, 1940," and there is no indication of any editing or interference with his script, or that it had previously been published in America. It is a somewhat rambling religio-philosophical disquisition in which he takes Wisdom as his text. "I know whereof I write," he says, adding "but knowledge is not wisdom." His final word is "Summon wisdom to direct your thinking, then think, and then *do*"; most excellent and necessary advice at a time when few stop to think lest they be pulled up on this bewildering speedway they believe is life.

But we take exception to his conclusion that "Wisdom," which at times he seems to use as a connotation of Universal Mind, or even of the Absolute, says "Enjoy life, enjoy existence," giving as the first of his seven "principles," "The proper business of living is to enjoy life." He widens this conception, however, when he writes of the evolution of consciousness. There is not space here to follow him through his chapters dealing colloquially with such subjects as prayer, silence, reincarnation, karma, love or money. We deal principally with one headed "Two Women," in which we are inferentially asked to class Christian Science with Theosophy, and to link the name of Mrs. Eddy with that of Madame Blavatsky as world teachers. This is the result of much confused thinking, often resulting in contradictory statements on ill-digested subjects. Yet we are bound to forgive Mr. Mundy because of his unqualified appreciation of *The Secret Doctrine* and his defence of Madame Blavatsky's *bona fides,* though these make his attitude to Christian Science incomprehensible.

If this book arouses in its readers curiosity as to the claims its author makes for the unique "masterpiece," as he calls *The Secret Doctrine,* it will have done good work.

A. A. MORTON

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*Lord of the Three Worlds.* By MAURICE COLLIS. With designs for the stage by Feliks Topolski. (Faber and Faber, Ltd., London. 16*s.*)

Mr. Collis's new play, based on his novel *She Was a Queen,* will disappoint none of his numerous admirers. King Narathipate of Burma, the last of the Pagan dynasty, is the central figure in the play. He is lost and saved, again and again, but he careers to his doom at last, rushed by his megalomania. Fact and fancy, history and legend, realism and symbolism fuse in the play, and King Narathipate, odd, impossible mixture of superstition, reverie, ambition and cowardice that he is, is seen none-the-less to be a recurrent human type. He is Duryodhana, he is Macbeth, he is King John of *Magna Carta* fame, he is Muhammad Tughlak, he is Kaiser Wilhelm II, he is Mussolini and Hitler both—and he is also King Narathipate all the time, a unique human being, pathetic and vain, cowardly and ruthless. He is no "man of destiny"; for all his visions of the triple crown, his tyrannical poses and his shady plans, he

is a helpless thistledown of fate. Queen Saw is his guardian angel; she envelopes him in the protective radiance of her unfailing goodness, but his enormities, beginning with the murder of the Chief Queen, Sowlon, progressively weaken that protection, while his trafficking with the dark powers hastens his inevitable end. He fatally ignores the wise old Burman saying :-

> Bore not thy country's belly; abase not thy country's forehead; fell not thy country's banner; break not thy country's tusk; sully not thy country's face; cut not thy country's feet and hands.

At long last, having turned away from virtue and feasted on sin, he realizes that the wages of sin is death. The whole play is rich in suggestion, and even the minor characters—Queen Saw's peasant father, Yang the courtier from China, Yazathingyan the Prime Minister and his avenging son, the murdered Chief Queen and the Royal Chaplain, the sinister and ludicrous magician Theinmazi, Maung Daw, the intriguing half-brother of the King,—are finely and convincingly sketched. The innumerable illustrations, including the four folding plates, well bring out the mystery, the beauty and the poetry out of which Mr. Collis has concocted this very human and deeply moving tragedy.

K. R. SRINIVASA IYENGAR

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*Sleep No More: 12 Stories of the Supernatural.* By L. T. C. ROLT. (Constable and Co., Ltd., London. 8*s.* 6*d.*)

These should perhaps be called "12 Stories of the Subnatural." Six deal with the malevolent influence of certain places or certain items connected with devil worship. The others are variants on the theme of the psychic infection left by suicides that forces others to follow their example, or else the haunting hatred of a murdered person that irrupts in action against the living. They mingle what is feasible under natural, if unfamiliar, laws with what seems impractical fantasy, and though the publishers claim the author "is no mere shudder-merchant" one is left with the question as to why the stories were written. They evoke a flesh-creeping atmosphere—the characters are portrayed as at the mercy of the dark powers—but with no attempt on the author's part to understand the rationale or the power in man that is greater than evil. It may be argued that mere fiction is not for instruction but, since thought is a definite creative force, we should use care as to the images we feed upon. H. P. Blavatsky, one of the greatest of occultists, stated that the person with the evil eye did not necessarily have evil intentions, but might be someone simply addicted to witnessing or reading about sensational scenes, such as murders, executions, accidents, etc. We need to understand the occult side of nature, but dabbling in the demoniac atmosphere of psychism for the sake of a thrill may even induce too great a sensitivity to it.

E. W.

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*Peace of Mind.* By JOSHUA LOTH LIEBMAN. (William Heinemann. Ltd., London. 8*s.* 6*d.*)

Peace of mind is the desideratum of every human being, even though very often, in the multiciplicity of earthly interests, one grows oblivious of it. The author, a Rabbi of Temple Israel, Boston, believes, however, that if Religion were to take the help of Psychology peace of mind would become the way of life instead of only the end of life. He says :—

> Its insights can give to modern religion a new wisdom about the laws of individual and social health. The discoveries of the psychiatrist's clinic in the field of interpersonal relationships should inspire religion to stress new principles of human action, to sanction new approaches to the self, to society, and to the universe.

In other words, he claims Psychology—both dynamic and "depth"—can assist Religion in becoming a more operative and integrating influence in the life of the individual than it is at present. He holds that Psychology's technique of release—"verbalization and sublimation"—as against the traditional method of repression (either by annihilation or evasion, undesirable and unethical) can clear up to a considerable extent the chaos and confusion created by the tangled skein of emotions, imaginations and inhibitions. The author is conscious of the limitations of Psychology, but all the same he seems to set much store by the Freudian "philosophy." For instance, he is inclined over and again to explain the adult's pattern of living, with all its problems, by tracing it more or less exclusively to childhood frustrations and fears.

What, however, of the Law of Karma? Its influence in shaping the contours and contents of an individual's life cannot be denied. In fact, it alone can rationally reveal "the hidden hand."

The book is, indeed, characterized by common-sense and the charm of practicality. As such, it will be found helpful to all who are intent on self-knowledge in the maelstrom of modern machine-made life. The Rabbi leads the pilgrim to the antechamber of the Hall of Silence but not inside, where the Voice of the Silence might be heard.

G. M.

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*Knowledge and the Good in Plato's Republic.* By H. W. B. JOSEPH. (Oxford University Press, London. Rs. 5/-)

This small book published in the series of the Oxford Classical and Philosophical Monographs, is a useful addition to the literature on Plato's philosophy. It consists of a course of lectures on the subject by the author at Oxford University, published in the same lecture form by the editor, H. L. A. Hart, who, however, divides the lectures into six chapters, choosing an appropriate title for each. The book deals mainly with the nature of the Good and its relation to knowledge. It is not possible to discuss the author's interpretations in a short review, for the treatment is technical and scholarly. But a careful reading will very much benefit the students of Plato's thought. The author's analysis of the similes of the sun, the line and the cave are particularly interesting and instructive.

P. T. RAJU

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*Negroes in Britain: A Study of Racial Relations in English Society.* By K. L. LITTLE. (Kegan Paul, Trench, Trubner and Co., Ltd., London. 25*s*.)

This much at least must be said of the English,—they are no doubt a well-mannered nation. They realise it is not polite to lynch. The English attitude is more dignified—condescending in its kindness, patronizing in its tolerance. The English are prepared to overlook what they regard as this great tragedy of human nature, and even to extend an occasional hand of welcome, so long as everything is done with reason and discretion. Beneath a suave exterior there is always the feeling that men are classified by nature into those who are white and those who are coloured. There is also a deep-rooted conviction that of the two the white races are in every respect superior, and against such a conviction, which is almost a faith, the coloured man finds it futile to argue.[1]

Dr. Little, being English, is still prepared to argue and his book, *Negroes in Britain*, should be read by all those polite Englishmen and women, there must still be many thousands of them, who remain blandly unaware that any deep colour prejudice exists in their society and are so pained at the "ingratitude" of coloured people in resenting it so bitterly. A Cambridge anthropologist now on the staff of the London School of Economics, he has presented us in this book with two studies of very different scope. The first—which takes up the first 164 pages—is a sociological monogr aph on a particular and very specialised community of Coloured seamen in Cardiff and is based on field work undertaken by himself and his wife during the early years of the last war. The remaining 120 pages consist of a general study of English-Negro race relations in Britain and is based mainly on the author's reading and his personal contacts with students and other Africans of higher income and education. It is a pity that this order could not have been reversed, for the main value of the book to the average reader lies in this second half and before he reaches it his interest will have been dulled by the special study of the Cardiff community which, though infinitely more readable than most sociological monographs, must necessarily remain "caviare to the general."

It is to be hoped that the author will have opportunity to revisit the Cardiff dock area and to expand his study of the Adamsdown and South Wards. The time at his disposal was manifestly only sufficient for him to outline the setting and one would like to see it followed by a study of a control group of adjacent white seafaring communities—British, Spanish or Maltese, and by a more intensive examination of the three main subdivisions of the Coloured community. We are told that it divides into Moslems, West Indians and Africans and that the Moslem section is comprised of "Arabs mostly from Aden, and a fairly substantial number of Somalis, Indians, Egyptians and Malays." Dr. Little's interests and contacts were mainly with the Negro groups and one would have liked to know more of the Moslem. Whether, for example, the younger Mulatto generation of Moslems were retaining the separate cultural identities of their fathers, or becoming more closely united with the Negroids. The culture of the West Indians and West Africans was predominantly British and only local white racial and economic antag-

[1] Quoted by Dr. Little from "The Colour Bar in Britain." By D. F. KARAKA. (*Spectator*, 1934)

onism prevented their absorption. Dr. Little has written a stimulating and useful book and one that can be read with advantage by both Negro and White.

G. I. JONES

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*The Free Society*. By JOHN MIDDLETON MURRY. (Andrew Dakers, Ltd., London. 12*s*. 6*d*.)

The author ardently believes that the primary requisite for human existence is freedom, for where a man is not free to think or act for himself, there can be no knowledge or morality. As against this, he holds that Communism is the greatest menace to freedom, Communism being based on a materialistic philosophy which regards man's will as nothing and economic forces as everything in bringing about social change. Consequently, the freedom of the individual—his reason or his conscience—is not respected under Communism, and he is made to submit to whatever is necessary, be it moral or immoral, to achieve the Communist goal. Similarly between nations, Communism, as represented by Soviet Russia, is not prepared to go by the majority vote, which is the only democratic and rational way of settling international disputes. Consequently, the rule of reason and of conscience has to be put aside in favour of the rule of might or war, which is destructive of freedom.

Our author, therefore, urges that the duty of all who cherish freedom is to combine to defeat Russia once and for ever. Even pacifists, he argues, should join in such a war—the last of all wars—in order to establish the principle of majority vote, by which alone international disputes can be settled peacefully.

Moreover, he analyses the structure of the free society which he wishes to see established, and indicates its purpose and its character. It will, according to him, draw its inspiration from the essential teachings of Christianity and be nothing short of the Kingdom of God, where love of one's neighbour and respect for his wishes will prevail.

There is much in the book that is thought-provoking, but also much that is highly controversial. The author's attitude to Marxism and to Soviet Russia seems to us far from fair. May it not be that if Russia today will not abide by the majority vote of the United Nations, it is owing to the power-politics and selfishness of Big Powers like Britain and America? May it also not be that Russia believes that the Security Council as at present constituted is not capable of meting out even-handed justice? To us in India, the author's assumption that freedom and democracy are entirely on the side of Britain and America, and that there is nothing but tyranny on the side of any nation that opposes them, is not convincing. Nor can we who have lived under the influence of Mahatma Gandhi believe that war can ever abolish war. If Russia opposes the free society of the author's dreams, the best way, we feel, of establishing it is nevertheless to practise the ideal oneself and to appeal to the reason and conscience of one's opponent. How can the freedom of man be established by suppressing Russia's freedom to independent thought and action? It is tragic that in spite of the horrors of war and its proved utter futility to establish peace, Western thinkers of the eminence of the author should still preach war. They do not seem yet to have learnt the elementary lesson that wrong means cannot lead to a right end.

BHARATAN KUMARAPPA

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*Indian Art: Essays.* By H. G. RAWLINSON, K. B. CORDINGTON, J. V. S. WILKINSON, and J. IRWIN. Edited by SIR RICHARD WINSTEDT. Illustrated. (Faber and Faber Ltd., London. 7*s.* 6*d.*)

We welcome this unbiased and balanced survey of Indian Art, by a group of British experts—issued as a general introduction for visitors to the comprehensive exhibition held in London last winter under the auspices of the Royal Academy. In many ways this unpretentious but very useful guide stands as a significant landmark in the sorrowful history of English appreciation of Indian culture and civilisation. As a parallel to the black record of Britain's political relations with India, English writers for more than a century had systematically vilified and defamed Indian art and denied any æsthetic merits to the most valuable revelation of Indian culture. British civilians, scientists and archæologists had opportunities to study Indian art which at one time were denied to Indians themselves. Yet the reactions of English connoisseurs have been singularly unhappy to the merits of a system of art to which German and French *cognoscenti* have responded with acute sympathy and accurate understanding.

The authors felt that on this occasion an explanation was due for English inability to appraise the beauties of Indian art, and some apologies have been offered in these pages. Ruskin's tirade against Indian art and Sir George Birdwood's insult to the Buddha-Image may be explained, but Vincent Smith's perversity (1911), even after the admirable presentations of Havell and Coomaraswamy (1908) cannot be defended on any ground of political prejudice or æsthetic myopia. But the careful and the most comprehensive exhibition planned by a group of British enthusiasts at the end of British political domination has opened the way to real British understanding of Indian art, and great credit is due to the authors of this admirable handbook, who collaborated in the project with so much knowledge and sympathy.

It is unfortunate that it was not possible to produce such a magnificent survey as Dr. A. U. Pope devoted to the exhibition of Persian art a few years ago. But, within the severe limits of a modest guide, the authors have admirably set forth the main outline of the history of Indian art—to which Rawlinson has provided an accurate cultural and political background.

The guide is divided into three sections: Sculpture, Painting and the Minor Arts, the last essays, setting forth the problems of Indian handicrafts with great judgment and sympathy, being the best.

Minor exceptions can be taken, here and there, without detracting from the intrinsic merit of this admirable survey. The authors repeat the popular belief that Indian Art attained a "classical" refinement and the acme of its perfection during the Gupta period. The statement may, perhaps, be true in respect of painting, but can hardly apply to architecture and sculpture. The latter attained its highest level in the Post-Gupta Art of the Pallavas and the Rastrakutas, and the Pre-Gupta reliefs of Amaravati. The authors are reluctant to accord high merits to Guzerati painting, perhaps

scared away by its peculiar conventions. A regrettable error occurs on page 148, where it is suggested that the great leader of modern Indian painting is no longer in the land of the living. The report may be due to the fact that his works were not represented in the Modern Art Section of the exhibition. We have no hesitation in recommending this excellent guide as a permanent contribution to a popular study of Indian Art.

O. C. GANGOLY

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*Ethics of the Great Religions: With Some Account of Their Origins, Scriptures and Practices.* By E. ROYSTON PIKE. (C. A. Watts and Co., Ltd., London, E. C. 4. 15*s.*); *Behold the Spirit: A Study in the Necessity of Mystical Religion.* By Alan W. Watts. (John Murray, Albemarle St., London, W. 1. 12*s.* 6*d.*)

It would be difficult to find two books in the religious field more opposite in their approach. The broad, superficial and sometimes prejudiced survey of the ethical teachings of the great religions is in striking contrast to the mystical intuitions of Mr. Watts.

Mr. Pike leans heavily upon secondary sources, not all of the most reliable, and his treatment of the great religions is very uneven. He is as obviously sympathetic to Buddhism and Confucianism as he is prejudiced against Hinduism and Judaism. For the ethics of Hinduism he might better have consulted the *Gita* and the *Kural* and Gandhiji than Katherine Mayo and Sir George MacMunn. Reincarnation and Karma are admitted powerful supports to practical morality, but the centrality of the concept of Dharma in Hindu thought is a strange omission in a book on ethics.

Much of *Behold the Spirit* is enriching and offers practical help for the realisation of union with Deity. Mr. Watts appreciates "the immense insight of Mahayana Buddhism and of Sankhara's Advaita Vedanta" but, for all the breadth of his sympathies, his tolerance of departure from ritual conformity, and his blame of the Church for its failure to focus attention on "the *presence* of God," yet he holds "the basic doctrines of Catholicism . . . essential to reason and sanity." He offers us the concept of God as pure Life and then makes him a Being above Law! On balance more rewarding than exasperating, this is an interesting book that might have been a great one.

E. M. H.

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We are requested to give publicity to the following:—

"Sincere collaborators required to assist in Telepathic experiments and research into psychical phenomena. International experiment. Write: Sec. F. A. Newman, L.Sc. Park Gate, Park Road, Camberley, Surrey, England."

# CORRESPONDENCE

## "THE HUMAN RACE"

In the March 1948 issue of THE ARYAN PATH I found on pp. 121-2 a review by R. Naga Raja Sarma of my book *The Human Race*.

Mr. Sarma considers some of the "philosophical facts" contained in my book as very familiar and others very elementary to students of Indian systems. To date, I have considered myself not uninformed about Indian systems. Since, however, the reviewer calls my analysis of "Non-Expression-Ripe" and "Expression-Ripe" "a faint picture of the celebrated Nyaya-Vaiseshika difference between *Nirvikalpaka* and *Sa-vikalpaka*," I begin to doubt whether I am not wrong in my assumption that I am informed about Indian systems. Yet, I ask myself what my analysis of the two terms in my book should have to do with the two terms of the Nyaya-Vaiseshika and I find only a negative answer. *Nirvikalpaka* (samadhi) is a state of perfect junction of the knower and the known. "I am Brahman." All frontiers due to space, time, causality have vanished. *Sa-vikalpaka* (samadhi) is a state of the inner person in which God is visualised in a spiritual way, but knower and known are still differentiated. The way seems to go—at least in some cases—over the *Sa-vikalpaka* to *Nirvikalpaka*. If there were any similarity between those two conditions and the "Non-Expression Ripe" and "Expression Ripe," this similarity would essentially be destroyed by the fact (explained in my book) that the "Non-Expression Ripe" is the basis from which the "Expression-Ripe" develops. Furthermore, the difference is characterised by the "Western" attitude of paying attention to the sensual impressions and their derivations—and that is exactly making the "Non-Expression-Ripe" "Expression-ripe"—while the Nirvikalpaka is the aim of the Nyaya-Vaiseshika system. I must restrict myself to these few remarks about the one point of Mr. Sarma's review, hoping that he may revise his opinion about this part of my book. That my "two different kinds of time" are "philosophically unsustainable," as the reviewer says, would in my opinion really deserve an attempt on the reviewer's part to explain why it is philosophically unsustainable to differentiate logically between becoming (the flowing time) and being (the resting time-point). Mr. Sarma also states that "philosophic endeavour must degenerate into the mere pursuit of a will-o'-the-wisp" should my opinion be right, that on earth the human being cannot find any other external Truth than the congenital knowledge of the infinite and of God. The reviewer seems to forget that there is nothing "truer" or "less true" but only either true or false. And what has been considered true has so frequently proved to be false that one could easily call the "sensual" search for external truth a pursuit of a will-o'-the-wisp. The universe is infinite, therefore more and more "parts" of it will be known to the mind—but never the whole universe; and it is most probable that new "parts" reaching the mind will force it to revise its "true" knowledge.

May I express also in this letter my sincere gratitude to Mr. Sarma for his general benevolent attitude toward my book.

EMIL FROESCHELS

*New York City.*

# ENDS AND SAYINGS

"_____ *ends of verse*
*And sayings of philosophers.*"
HUDIBRAS

The obsession with "practical" education which India shares with the United States is well dealt with by one of the leading American educators, Chancellor Robert Maynard Hutchins of the University of Chicago, whose address delivered last year, "The Education We Need," is published as a supplement to his University's *Round Table* for 9th May 1948. He declares that "the best practical education is the most theoretical one." Practical methods and affairs are changing from day to day.

> It is principles, and everlastingly principles, not data, not facts, not helpful hints, but principles which the rising generation requires if it is to find its way through the mazes of tomorrow.

The continuance of education into adult years is of vital importance to the survival of civilisation because "the kind of things we need most to understand today are those which only adults can fully grasp...the ends of human life, the purposes of organized society, and the means of reconciling freedom and order."

The American educational system, he declares,—and the statement holds as true for the Indian—"mirrors the chaos of the modern world."

> While science and technology, which deal only with goods in the material order, are flourishing as never before, liberal education, philosophy, history, and theology, through which we might learn to guide our lives, are undergoing a slow but remorseless decay.

The needed universal education, the only education, he declares, through which "we may hope to raise ourselves by our own bootstraps into a different spiritual world," is

> the kind which places a sound character and a trained intelligence above all other aims and which helps the citizen to work out for himself a set of principles by which he may live. Only by such a set of principles rationally arrived at and firmly held, can the democratic man hope to be more than a transitory phenomenon lost in the confusion of a darkening world.

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In his thoughtful brochure *After Gandhiji: Our Problems*, Shri K. S. Venkataramani urges a governmental pattern in harmony with India's tradition and ideals. Well-balanced and conscientious as he finds the Draft Constitution, he regrets its being based so largely on the Constitution of other countries. While recognising the need for a strong centre which the Draft Constitution provides, he would have a decentralised political and economic set-up, with autonomous villages or groups of villages as the base-bricks of the structure of the State. His adult franchise would be limited to the local needs of the rural unit, the election of the Panchayat, a referendum on a specific issue, etc., the Panchayatdars forming the electoral college in their district for the election of State and Central officers. It is rather disheartening that he considers necessary "till Indian citizenship rises to a far higher

level " the control and government of every Panchayat and rural unit by a Rural Officer recruited to this special administrative service and having the power to override the Panchayat's decisions for stated reasons. However disheartening, it is a very necessary precaution at the present stage.

Some of Shri Venkataramani's proposals will be found debatable. Thus his insistence on a single-party system, contrary to democratic practice as conceived in the West, may not be relished but there is a great deal to be said in favour of one party, though the time may not be yet. We are in the day of beginnings and any party in power needs and should welcome the opposition but implicit in such welcome is the seed of the one-party idea. Again, many will be in sympathy with his proposition that " the individual and his unfettered growth " are " as sacred as economic democracy. "

Indian Socialism based on Dharma could solve the problem on a higher basis and give a political and economic pattern of life both to the U. S. A. and Russia, solving the tangled contradictions which result in global wars. India's supreme message is this and it is implicit in all the travails of her renaissance.

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In *My Ashram Plan for Rural Uplift.* Shri K. S. Venkataramani outlines a comprehensive scheme for the conservation and rehabilitation of the declining Indian village as a special feature of Indian culture. He envisages the grouping of seven to fifteen villages in a compact area, with a population aggregating 5,000 to 10,000, for a many-sided, carefully co-ordinated attack on a problem of major importance and urgency. His programme includes the almost simultaneous starting of an elementary school, an industrial section for handicrafts and the supplying of rural needs, an agricultural demonstration farm, a co-operative dairy, a dispensary and a multi-purpose co-operative society, the whole to be controlled and guided by an elected Panchayat under a trained Rural Officer.

The history of the co-operative movement in India has brought out forcibly the futility of a largely one-sided approach to the village problem. The villager needs more than credit, however carefully controlled, for his economic rehabilitation, and the growing demand for multi-purpose societies reflects the general recognition of that fact today. Shri Venkataramani's scheme merits careful analysis by those who are guiding the destinies of formal co-operation in India.

The importance is obvious of developing the economic, social and cultural possibilities of the Indian village, which at its best represents what Shri Venkataramani justifiably regards as " the base unit of civilised life, " " the ideal social, economic and political pattern " and " the finest instrument for the evolution of man. " It is necessary that the economic lot of the villager be raised, but the greatest care will be necessary in the process lest for the traditional values of " plain living and high thinking " for which the village stands, be substituted the sorry modern spirit of acquisitiveness and competition and unrest.

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The dangers of separatism and inflation are painted by Mr. Manu Subedar in the June-July issue of *Indian Parliament* ( Bombay ). He warns of the menace that lurks behind the increasing issue of notes and the unjustified

steady rise in prices, and calls for a deliberate and careful management of currency, exchange and finance lest the Indian rupee follow the spectacular fall of the Chinese dollar, with disastrous consequences to the already poor.

The distinguished financier and patriot feels no less strongly the threat to national unity of the agitation for linguistic provinces, an agitation which he characterises as "futile and harmful." His radical proposal for dividing the country for administrative purposes into fifty or sixty Divisions, each comprising three to five districts, with Chief Commissioners responsible to the Central Government, may by some be thought too radical, but thoughtful people must agree with Shri Subedar's contention that "sectional thought is fatal to India."

In his striking article "Wanted—An Anti-Communal League," published in our pages in January 1940, Shri Subedar declared that "divided, we can only produce a feeble copy of the West. United, we can make a valuable contribution to human life and institutions." Others could say as he said there:—

> It hurts me to see the human mass in India broken up or divided into communities and sections, as much as it would pain me to see someone whom I loved being cut up into small pieces.

In this article in *The Indian Parliament* he exclaims: "If everybody will be a provincial, who will be the Indian?"

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The Hon. Mr. M. C. Chagla, Chief Justice of the Bombay High Court, referred impressively, in his address at the Silver Jubilee Celebrations of the Indian Law Society of Poona on July 11th, to the "age-long conflict between the security of the State and the liberty of the subject." India's freedom had been achieved largely by a peaceful revolution, but any revolution had the tendency of creating a dictatorship. Justice Chagla added that those in power wished to achieve things, and as quickly as possible, and democratic processes were slow. In the zeal for liberty in the abstract, the liberty of the individual was sometimes forgotten. Hence the importance of the judiciary in pointing out to the executive branch of the Government where lay its rightful domain.

> The democratic nature of the State was not to be judged so much from the influence and the power that the popular executive wielded, as from the independence of the judges and the respect in which they were held. The rule of law could prevail only if the judiciary fearlessly compelled the executive to function within the bounds of law.

Of interest also in his speech, in connection with the present language controversy in India, is Mr. Justice Chagla's view that, natural and commendable as was the desire to substitute the national language for English, "it must be a language which had the same unifying force that English had and still has throughout the country," a condition which, it seems to us obvious, has not yet been met. He warned that

> any attempt to substitute the different regional languages in place of English would result only in judicial chaos. The bond that connected the different High Courts would be snapped.

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